MODERN SUNDAY SCHOOL MANUALS

CHARLES FOSTER KENT
EDITOR

THE TRAINING OF SUNDAY SCHOOL TEACHERS AND OFFICERS

FRANKLIN McELFRESH

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Modern Sunday School Manuals

Edited by CHARLES FOSTER KENT in
Collaboration with JOHN T. McFARLAND

The Training of Sunday School Teachers and Officers

By
FRANKLIN McELFRESH
Secretary of the Committee of Education
International Sunday School Association

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I

THE NEW DEMANDS UPON THE SUNDAY SCHOOL TEACHER

The Magnitude of the Demand. Three hundred thousand new teachers and officers will be enlisted within the coming year in the ranks of Sunday school workers. Many of these are young men and women of education, but many more are urged into service with little information or training for the duties before them. While many training schools and classes are offered them through the varied agencies, denominational and interdenominational, yet all of these united fail to meet the need for a trained teaching force. Even were all of these new teachers well equipped, they are not sufficient for the great work. A full half million are needed to meet the responsibilities pressing upon the churches for the religious teaching of childhood and youth. Within the last three years there has been an increase of one million in enrollment in North America, and even this number could be enlarged by hundreds of thousands if a sufficient number of competent teachers would answer the call of the Church. Childhood, quickened by all the alertness and

eagerness of the modern life, stands eager and expectant at the door of the Sunday school. Boyhood and girlhood, trained in the freedom of the spirit of the day, are willing to enter when we offer them the friendships and leaders that appeal to their restless hearts. Men and women turn to the Sunday school as never before. The adult classes must find social and intellectual leadership which will put them face to face with life's problems in a way to command their deepest loyalty, or they will turn back again. The Sunday school of the past, with its great services and its noble spirit, cannot command the situation of to-day. United Protestantism must awake to the fact that the old order has changed, giving place to the new.

A World-Wide Demand. A recent editorial in the Sunday School Journal says: "Nor is the movement confined to our own country. In England there is an agitation in favor of better church schools through the gradual waning of religious education in the day schools. The Bishop of London has recently issued a manifesto on this subject, and the London Times has taken the matter up, being clearly impressed that the complete command of the educational machinery of the public schools once possessed by the Established Church has gone forever. We are beholding the striking phenomenon of this great secular

newspaper (perhaps the greatest in the world) calling on the people of the Church to arouse and undertake with enthusiasm the work of teacher training and Sunday school organization. It says: 'Church people must be prepared to spend money on their Sunday schools. Besides the expenses incident to the improvement of the plant, the preparation and printing of syllabuses, and other necessary literature, there must be found adequate stipends for qualified inspectors or instructors, and possibly for a nucleus of fully trained professional teachers. The zeal and devotion of amateurs, upon which the Church has hitherto relied for her Sunday schools, is no longer sufficient in itself.' It is felt in England that there is to be a forward movement for better schools all along the line, and that the Free Churches are ready for it now. We have seen this coming for years, and are more than ready to welcome it. We are glad to know that there is an awakening in the mother country as well. When 'The Thunderer' begins to hurl its big bolts, something has begun. A grand overhauling and reenforcement of the whole work of religious education would do more for our churches in this country, and for the country itself, than any other work that we might undertake."

The Educational Demand. "The most important phase of education is now left to the Church and

the home," says Monroe, "neither of which is doing much to meet the demand." The return of education to the Church in recent years past has found it unprepared for so great a responsibility. Neither the ministry nor the laity has been ready for this task. Men and women have entered upon the work of teaching with great eagerness, and noble results have been attained. But the loss and waste from neglect and inefficiency have been far beyond our reckoning. Now the effort is being made to do this work in a truly educational way. Great wisdom and energy are required to organize the school to meet its fullest possibilities and to train officers and teachers to real fitness for this service. "Of all subject matters," says Professor Horne, "religion is both the most important and the worst taught; most important because it brings men into relation with the most real Being; worst taught, perhaps, both because least understood and requiring most from the teacher. The opportunity confronting the Sunday school is unique among educational institutions."

The Graded Lessons. The attempt to adapt the lesson material to the age and spiritual need of the pupil is the most significant response of the Church in recent years to the educational demand. The success of these lessons has been beyond the hope of their friends, and their practical use is

creating a new educational standard throughout all types of schools and in all sections of the country, and yet, while the principle is almost universally accepted, the one great hindrance is the need of the graded teacher. This better food for the child's religious want is often denied because teachers cannot be found ready to use the Graded Lesson system, and in many schools where the lessons have been introduced they have been dropped because the teachers were not prepared to use them with skill and thoroughness to insure success.

The Challenge of the Western States. The demand for a higher educational standard is put in a concrete form in two of the Western States. The leaders in education face the need, becoming more plainly evident everywhere, of moral education among high-school students. In North Dakota, in response to the action of the State Teachers' Association, credit in the high-school course is offered for Bible study which may be pursued in the Sunday school. The examination is given by the State. In Colorado also the State Teachers' Association has taken action favorable to high-school credit for Bible study work done outside the school; but if this work be done in the Sunday school, they demand that the teaching be of as high grade as that in the high school. The high-school

teacher in Colorado must have an education equivalent to a college degree. This is at once a challenge and an opportunity, for many States are looking upon these experiments with great interest and are ready to adopt some like methods if these prove successful. It is a demand upon the Sunday school to provide a teaching force whose work shall be on a level with the best high-school instruction and it is an opportunity to give Bible-teaching a new dignity and an importance because it has both the approval of the State and the sanction of the Church. The striking feature in the discussion in both these States is the criticism of the Sunday school, made in friendly spirit, by the leaders of education. They have spoken sternly of the slack and easy methods characteristic of the Sunday school teaching and have been earnest in the demand that it should be elevated to an efficiency comparable with public education.

The Greatest Need of the Church To-day. From the oldest centers of religious teaching in our Eastern cities to the frontiers of the mountain States one demand arises above all others in the churches: the call comes for trained, efficient teachers to direct the religious education of our children and youth. Within a few rods of the spot where Horace Bushnell did his lifework a man coming from a convention said, "It is well

enough to talk about trained teachers, but with us, we are glad to get anybody." Within sight of the place where Jonathan Edwards preached his famous sermons, a Sunday school leader, a widely known layman, said, "Three out of four of our teachers are not the ones we would choose; but we must take whom we can get." There is no place in all education where the gap between the possible service and the actual work is as wide as in the Sunday school. Moreover, conditions in the social and educational world are changing so rapidly that the demand of to-morrow will be far more urgent than it is to-day.

The Fatal Omission. Religion left out of education will be left out of character. If we expect religious knowledge and Christian faith, we shall not get them simply because our children study chemistry. We shall have as a race marked ability only where we have strong training. Wherever there is constant neglect and omission there will be weakness and indifference in later life. The powers which demand expression in the child, and are denied their natural right, become bloodless by disuse. We have elementary schools in which even the singing of Christmas songs is challenged. We have States in which the Bible cannot be read in the schools, even as literature. We have splendid high schools where people do not know even the names of the great Bible char-

acters. We have universities in which philosophy is taught from Plato to Bergson, and the words of Jesus are excluded. We have colleges in which literature is taught from Homer to Browning, but Isaiah and Luke cannot be admitted. Shall we not agree with President Eliot that intellectual training is no guarantee of character? "Fifty years ago," said Professor William James, "the schools were supposed to free us from crimes, but we do not indulge in any such sanguine hopes to any extent to-day. The intellect is the servant of our passions, and sometimes education only makes the person more adroit in carrying out these impulses."

The one question that above all others confronts Americans to-day in politics, in business, in the field of labor, and in social relations is the moral issue. The moral integrity of the city, the family, the business world, and the social order is the supreme problem. We as Christians agree that moral character is primarily determined by religious convictions and motives. These are largely the result of education, hence the educational conditions in America to-day are a challenge to the best Christian manhood and womanhood. They challenge, first, the home, then the Church. They demand a teaching body in numbers, in skill, in intelligence, and in conviction fully equal to the truly heroic task of

training the rising generation so that it will be truly Christian.

Return to Teaching. What does this demand imply? A recognition by the ministry and leaders of the churches that the day has come to establish real schools for religious teaching. Protestantism has allowed the ancient function of the lay religious teacher to fall into neglect. It has stood in the forefront of intellectual progress. It has debated all great problems of the age with open mind. It has rightly magnified the work of the preacher. It has been creative and aggressive in thought; but it has neglected the teaching of religion. The Roman Church grows rapidly to the utmost frontiers because it has been true to the child. Mormonism, with its grotesque claims to divine origin, spreads fast even in the intelligent communities of the West because it is true to the principle of teaching. Protestantism, with all its culture and freedom, falters in the great race because it has neglected the child and failed to recognize the preeminent importance of the religicus teacher.

The noble ideal of voluntary service has been both the strength and the weakness of the Sunday school. Teaching has been regarded as a duty that anybody might assume or anyone might neglect. Many noble men and women have made this divine task a matter of conscience, but in

order to fill the ranks many careless and unprepared teachers have been pressed violently into the service of the Sunday school. The result has been loss of respect for religious teaching and many sad failures in its practice. The Protestant ministry, hearkening to the stern demand for preaching, occupied with the task of organization, distracted by frequent changes of pastorate, has too often regarded the teaching and the school as comparatively unimportant institutions of the Church. Such neglect is no longer possible to the minister who surveys his field and measures his forces.

The Dignity of This Demand. This is the call for leaders, for strong men, for young men of education. It is the call to the woman in her new day of opportunity. No waste scatters such woeful disasters as neglect and incompetence in religious teaching. No conservation of resources nurtures such riches as the preservation of the spiritual nature of the child. These are days of doubt, times of unrest, an age of luxury; the problems are stern. The very fiber and heart of American life are in danger of moral degeneration. Are the lay teachers of religion broad enough and strong enough to meet the crisis? Can they teach the Bible in the full light of modern scholarship with a loving reverence? Can they interpret social living, amid the fierce struggles of the

present day, in the spirit of Christ? Then only can they mold the new type of Christian character: the man of clear faith in God who sees this world as the kingdom of Christ. Religious teachers with this strength and skill will give to America its Christian masters.

II

THE AIMS AND PRESENT STATUS OF TEACHER TRAINING

The Leader. Dr. H. M. Hamill is authority for facts regarding the early history of the teacher-training movement. In 1857 John H. Vincent, a pastor at Joliet, Illinois, organized the first distinctively teacher-training class in America. At that early date he called the attention of the pastors of Chicago and the Central West to the need and possibility of the trained teacher. A little later there was a diminution of interest on account of the Civil War, as there was in all matters affecting the Church and Sunday school. The first institute was held at Freeport, Illinois, and another in Detroit, Michigan, in 1861. In 1864 Dr. Vincent appeared before the Cook County Sunday School Association and urged the formation of a permanent Sunday School institute for the Northwest, to be called the Northwest Sunday School Institute. His suggestion was adopted, and in the winter following, in Chicago, a course of lectures was given. The same year R. G. Pardee, one of the Sunday school pioneers, with Ralph Wells, held an institute in New York.

The First Normal Class. In 1876 a committee composed of representatives of ten denominations formed the Chautauqua Sunday School Normal Lesson Course. The Teacher Training Assembly held its first session at Chautauqua in August, 1874. It was called the Sunday School Teachers' Assembly. For three years it was held annually for two weeks, with a course of forty lessons and everything necessary to make a most excellent course. In 1884 the Assembly Normal Union was organized. Books were issued and a definite attempt made to standardize and unify the work of teacher training. The Chautauqua Assembly, having grown strong, took up the Normal Union course. It was issued in two books, comprising a four years' course. Diplomas were issued and much was done to extend the work throughout the United States and Canada. This movement has been greatly honored, and is, in a sense, the real mother of teacher training in the United States. In 1886, at Rockford, backed by the Executive Committee of the Illinois Sunday School Association, a Normal Department was organized and Dr. H. M. Hamill was put in charge. It was the first Sunday School Association in the world to establish a distinctive Normal Department.

It is very interesting in this connection to note the recommendations published by John H.

Vincent in 1866 regarding a course of study in institutes and normal classes:

"First: A series of about fifty exercises, to extend through one or two years, as circumstances may determine, as follows:

"1. Five lectures by a professional and experienced teacher on the principles and art of teaching.

"2. Ten lectures on the Bible, its history, writers, inspiration, original languages, style, evidences, etc., with some simple statements concerning biblical criticism and interpretation.

"3. Ten specimen lessons for infant, advanced, and adult classes.

"4. Ten exegetical exercises from the Old and New Testament history, from the Psalms, Prophecies and Epistles.

"5. Ten catechetical lessons for concert recitation on Bible history, geography, chronology, ancient manners, and customs, etc., covering in comprehensive lessons the field of biblical archæology.

"6. Five lectures on the organization, objects, history, management, church relations, and development of the Sunday school work.

"Second: A prescribed course of reading, which shall insure the careful perusal of the best books on teaching."

The Committee on Education. In 1903, the Com-

mittee on Education was organized at Winona, Indiana, as a regular committee of the International Sunday School Association. In 1908, through the influence of Mr. W. C. Pearce, then Teacher Training Superintendent of the International Sunday School Association, a conference of denominational leaders and International secretaries was called to meet in Philadelphia. At that time many organizations were offering courses in teacher training and giving diplomas or certificates. There were at least twenty-eight such courses in the fields, but they lacked unity of standards or methods. After several sessions, in which there was much earnest discussion, the conference expressed its judgment in the following findings, which have since been the basis of the work of the Educational Committee, and which have been accepted with practical unanimity by the Sunday school boards of the different denominations:

"It was unanimously voted as the sense of the conference that the standardization of teacher-training work is desirable.

"It is the sense of this conference, in defining the minimum requirements for the Standardized Course for Teacher Training, that such minimum should include:

"Fifty lesson periods, of which at least twenty should be devoted to the study of the Bible, and

at least seven each to the study of the pupil, the teacher, and the Sunday school.

"That two years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than one year.

"That there should be an Advanced Course, including not less than one hundred lesson periods, with a minimum of forty lesson periods devoted to the study of the Bible, and of not less than ten each to the study of the pupil, the teacher, the Sunday school, church history, missions, or kindred themes.

"That three years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than two years.

"We declare it to be the responsibility of each denomination to promote to the utmost the training of teachers for the Sunday school; and that it is vital to the uplift of this work that the denominations have the cordial cooperation and support of the International Sunday School Association."

Progress of the Work. There was reported at Louisville in 1908 an enrollment of 79,086 students in the International office, and an enrollment of 28,491 from four denominations. Enrollment reported by State and provincial associations to the International office during the triennium 1908-1911 shows 136,270 students. In addi-

tion to this, an aggregate of 50,000 students has been reported by various denominational boards as enrolling directly with them. This indicates that in 1905 one student has been enrolled in teacher training to every sixty-four officers and teachers; 1908, one student to twenty officers and teachers, and at this time, 1911, one student to twelve officers and teachers through the International office alone. Including the enrollments in the denominational offices, the ratio was one to eight. Reports received show that 27,100 First Standard and 570 Advanced Standard diplomas have been issued to students who had passed examinations by the State and provincial associations during that last triennium. The report of the previous triennium showed 10,016 graduates.

Courses of Study. Several courses, varying in length of time, in thoroughness of treatment, and in point of view, are needed to meet the varied conditions found in the Sunday school life of America. There are many pupils in the Intermediate Departments of the Sunday schools who have never advanced so far as the high school. There are many in the country churches whose only training has been in the district school. And there are many adult teachers who in their busy lives have found little time for books, and who are especially fearful of written tests, examina-

tions, and the methods of the classroom. And yet, when country and city, frontier and mission school are all taken into account, these persons of meager education must form a large part of the teaching force. It is useless to place before them long and difficult courses of study. It is too late to scoff at limited courses offered under conditions favorable to home study. Universities and educational leaders are frankly sympathetic with extension work that can be taken by those denied the privileges of high schools and colleges. To supply the rapidly increasing demand for Sunday school teachers will soon require two million persons in America. This can be done only as constant attention is given to elementary courses of study. The work must begin with many young students whose earlier training has given them little thorough knowledge of the Bible and who have no acquaintance with methods of teaching or the psychology of childhood. A great part of the teaching in the small school is done by busy people with limited education and without habits of study. Under these conditions, plain courses of study and clearly stated methods are essential to enlist interest and secure results.

Criticism of These Courses. This First Standard Course was never intended to be merely a one-year course. Fifty lessons is stated as a min-

imum; but two hours of preparation are asked from each student. Where there is discussion of principles, the teacher in charge of the work strives to lead each one to think for himself. Where a workers' library is provided and utilized for reference reading, and there are reports of reading, of practice teaching, and of observation both of child life and of methods of work by good teachers, this will prove not only a valuable course in itself but will lead many of the students to more advanced work.

At the Teacher Training Conference, held during the San Francisco Convention in 1911, there were representatives of the leading denominational boards of Canada and the United States. The question was asked: "Is the First Standard Course, with its minimum requirements of fifty lessons and one year of time, adapted to our present needs, or has the time come to advance the standard?" There was well-nigh unanimous agreement as to the need of a simple and elementary course. It is valuable as a clear and simple outline of essential things. It represents not real Bible study, only a brief introduction to Bible study; but it gives a bird's-eye view of the great biblical epochs that many faithful readers of the Scriptures have failed to see. The brief sketch of the unfolding of the child's life, as revealed by modern psychology, and the out-

line of the teaching art, are suggestive and highly instructive to those who have read little. Such a course does two things at least for the untrained teacher: it forms a habit of regular week-day study in anticipation of the work of the Sunday school, and it prepares one to be an intelligent reader of the best Sunday school literature. Such a course may be abused, as all courses can be, by a mechanical and hurried skimming of pages and a cramming of dates and headlines for examination. But it is intended that it shall be enriched by real Bible study, reference reading, map-drawing, observation and practice work, requiring the diligent use of two years, with at least two hours a week of preparation for each lesson period. The simpler books have been used by hundreds of earnest teachers in this more thorough way, and at the end there has been hunger for larger and better things. "I can induce my teachers to take a course of twenty lessons in the winter," said the scholarly pastor of a New England church of high intelligence. "but I cannot succeed with a larger number."

The Advanced Courses, with minimum requirements of one hundred lesson periods, have called out many excellent textbooks, and are available either for the training class in the Sunday school or for the class meeting at a week-day hour. The great value of the First Standard, and especially

the Advanced Courses, is their flexibility and adaptability. In actual practice they are proving important stepping-stones by which the great body of untrained teachers may advance to higher ideals and standards of efficiency.

Promotion of Work. (a) The work of promotion has heretofore been largely carried out by the International Sunday School Association. Each State and provincial association, under the guidance of the educational committee, maintains a teacher-training department with a superintendent, who enrolls students in that State or province, is responsible for the examinations, and through whom certificates and diplomas are issued to classes from the central office. The State officers, in turn, secure the appointment of teacher-training helpers in each city and county. Many of these voluntary workers are men and women in high educational positions, whose work is done at personal sacrifice and whose services are most efficient. (b) The promotion of the work is through conventions, institutes, correspondence, and the work of alumni associations. (c) Wherever denominational boards desire to enroll and train the students of their own church, it is the duty of all Association officers to promote the organization of classes and to forward the names to their respective denominations.

Denominational Boards. (a) With the new

Sunday school conscience denominational boards have recognized religious education as a duty. Heretofore the Sunday school board has been the poor relative among the benevolent societies of the churches. It has had neither money, men, nor equipment to carry forward aggressive work in any manner befitting its great duties. (b) But with the awakening sense of responsibility has come within the past five years a reorganization, and educational superintendents have been named in nearly all of the denominations. Strong committees, well-equipped offices, and aggressive policies are becoming the order of the day, but as yet these things are only in the beginning.

FIVE GREAT NEEDS

I. That the leaders of the Church should drive home to the consciences of its members the aims and significance of religious education.

II. An adequate number of thoroughly trained men and women for leadership as secretaries, field workers, and college teachers.

III. A financial support commensurate with the importance and dignity of the work.

IV. The advance of courses of study and methods of instruction in accord with modern educational standards.

V. The cooperation of the teaching and promoting agencies, both denominational and interdenominational, with freedom in details and unity in essentials, for the establishment and maintenance of a system of religious education.

III

TRAINING THE NEW RECRUITS

The Training Class in the School. Every school should provide for its own future. It should offer a definite course of study for students who give promise of ability to teach. The natural and effective way to provide such training is in a class of carefully chosen students meeting at the regular session of the school itself, and pursuing a definite teacher-training course. A more regular attendance can be secured at the Sunday school hour than at a week-day study period. The Sabbath hour is already set apart by long custom. The class is in the school itself, in the midst of its activities, and receives the necessary encouragement and stimulus from the life and movement of the school. The regular hour of meeting, the constant call to service, the atmosphere of worship, and close relation to teachers and officers, prove great incentives to careful preparation. This class should take its definite place in the life of the school, and look forward to a relation to the school as regular and as important as that of the primary or adult department. If the value of this work is clearly seen by its leaders, no hindrance will be allowed to stand in the

way of its success. It should be considered essential, and every means necessary to its success and permanence should be used. The regular selection of students, the steady class work, the examination, and the graduation every year will become as much a part of the school as the enrollment and advancement in any of its departments.

Committee on Education in Local Church. One of the regular committees in every well-organized church should be a committee on education which is intrusted with the whole educational work of the church, of its Sunday school, and young people's societies. The pastor should be *ex officio* a member of this committee. The courses of study and general policy of its Sunday school work, the training of its teachers, and promotion of religious education through the agencies of the church, should be determined by this committee. Through its guidance, the advancement of plans and ideals for Sunday school work can be promoted and the whole church acquainted with the results. This committee should bear the same relation to the church that the school board does to the community. Intrusted with this responsibility, it can establish a far-reaching policy and maintain efficiency through the authority and confidence given it by the church.

Awakening Interest. Before such a class can be organized it is frequently necessary to awaken

interest among the officers of the school itself. It is seldom necessary to present the need of a larger number of trained teachers; but the method by which this need can be supplied should be very clearly placed before the minister, superintendent, and other officers. They should be led to a careful study of the whole question. It is better to defer action than to begin the work without adequate preparation. A class cannot fill its true place until the heart and brain of the church is ready to give it support. A sermon from the pastor upon the educational and evangelistic value of the Sunday school, setting forth the high calling of the teacher of religion in the school of the church, has often proved the most efficient method of awakening interest. Then the need of this class and the method of its work should be discussed fully at a regular meeting of all the officers and teachers. When their cordial and intelligent support is given, failure will be rare. It is not uncommon, when such dignity and importance is given the class, to find the number of students wishing to take a course larger than the number desired for effective work in classroom.

Selection of Students. Students from fifteen or sixteen to twenty years of age will be the ones naturally selected for this class. They are then at the climax of hope and courage. It is the age

of most brilliant mental powers. It is the time when youth longs for some kind of service and feels equal to great tasks. These young people are now students in schools or colleges, or they are entering employment and are out in the world. They have not yet felt the heavy burdens of life upon their shoulders, nor have they become so entangled in many interests or pleasures that they are distracted from important study of this character. We may also assume that, through the faithful teaching of the Junior and Intermediate years, they have already made the great decision, and are now standing on the threshold of the Christian life. If they have been prepared by the Elementary and Intermediate years of the Graded Lessons, they should continue the Senior lessons supplementary to the regular training course.

Personal Appeal. Dr. Frederick B. Moorehead, a successful leader of teacher training in Chicago, says: "The next step, and one of the most important, is to talk the matter over personally with each member. This should be done by the pastor, or superintendent, and teacher. It will make a great impression upon the young man or woman to have his pastor come to him personally and inform him that the church has laid hands upon him, and that he has been honored by being selected to membership in the training class.

The parents should also be consulted, and their consent and hearty cooperation secured. In speaking to the one who is to enter the class the matter ought not to be made too solemn. Some may be frightened in this way. The great honor and privilege should rather be emphasized. Being chosen by his church, after much prayer and in the manner indicated, the individual will be much impressed with the dignity of his call, and the responsibility attending it. He will be conscious of the fact that the eyes of the church and school are upon him."

Enrollment. After the roll of the class is made up and work definitely begun, it is important to send the names to the office of the denominational board or of the State Association. In this way the students are properly recognized, and their examinations and certificates or diplomas will be sent from the same office. Enrollment implies a certain obligation, enlists the class with the great bodies of students following the same lines, and lifts their work out of the merely local conditions. They are much more likely to pursue their studies faithfully and to complete the course when they are thus aligned with the great movements of the churches and are working toward a definite goal.

The Teacher. Often, when the importance and permanent character of the training class is made

clear, a teacher who is both a Bible student and versed in educational methods can be secured. If the thoroughly equipped teacher is not at hand, the school should secure the best available and make a beginning in preparation for a permanent class. An earnest student of the Bible will often be led, under the sense of responsibility, to make a careful preparatory study of religious psychology and pedagogy. Under the leadership of such a teacher, the work will be at least helpful and suggestive. On the other hand, when the call of duty comes to a teacher who has gained skill by study and experience, he will often be found turning with great eagerness to a more careful study of the Bible.

Equipment. Each student has a Bible of his own. A textbook, containing the course of study chosen, is the next essential. A modern Bible dictionary will be found of great value. The class itself should possess maps, a blackboard, and should begin the building of a workers' library. The number of books of great value to teachers in the Sunday school is constantly increasing. A few of these are of general character, and should be familiar to all teachers. They should be used as reference books throughout the study of the courses. The First Standard Course is a course of outlines, simple and plain. It represents only a beginning in each of the important subjects

treated, and it is essential for the teacher to have at hand these additional books that present wide range of information and discussion. Students should also be strongly encouraged to purchase books for themselves. Their interest will be far deeper in books they buy than in books they borrow or take from a library. Our students should not be considered too poor or too listless to buy books upon lines of work to which they are to devote an important part of their lives and for which the Church has intrusted them with such high responsibility. The workers' library thus built up should belong to the class. It should be its permanent possession, in the care of an officer of the class who faithfully guards its use. In addition to these books of a general nature, such a library should be slowly builded by selecting books for the special departments of the school. Periodicals, also a few of the monthlies issued by the great religious publishing houses for Sunday school workers, and the Journal of Religious Education should be upon the table in the classroom. The fresh discussions appearing upon these pages will prove very suggestive, and the teacher will find constant opportunity for reference to the writings of experts and practical workers.

Method of Teaching. The lecture method is one of the surest means of killing the teacher-training

class. Careful questioning, thorough discussions, supplemental readings, the drawing of maps, reports from personal observation, and some practice teaching, will give abundant variety. This is not a class for Bible study alone, nor does it aim simply to add to the intelligence of the students. It is to be a real class for training teachers, hence the problems of the teacher's work should have prominence throughout. Examinations have their place, but they are the mere by-products of the work. Frequent written tests, drills, and reviews are essential to thorough teaching, and will remove all fear of examination when students have been true to their obligations in preparing the lessons. The effort of the teacher should constantly lead to thought and expression. Mere memory tests do not train teachers. The just criticism against the short courses is that they too often attempt simply to impart information, and make no provision for calling the teaching ability into action or guiding it toward real service. Facts about the Bible and facts about the child are important, but they come far short of true preparation of the teacher. The great aim should be to develop the personality of the student, to turn him to the investigation of child life, to thought upon the problems of the Sunday school as an organization, to inquire regarding the methods of teaching, and to a deeper consid-

eration of the questions of personal religious influence.

Training for Special Work. Not many months will pass before members of the class will begin to show special aptitude for different departments of Sunday school work. Then the work of special training should begin and should receive attention along with the regular study. Assignments of reference reading can be made so as to direct the future primary teacher. Under this personal direction far more thorough study of the younger child should be made than was possible in the class hour. Or the young man can be directed to the study of the adolescent years and of boys' work in particular, and given assignments of reading and investigation that will enable him to see the possibilities of usefulness in that particular field and prepare him, in a measure, to be a real boys' teacher. Such aids in specialization should be carefully selected, as the desire or ability of the individual members of the class develop. Nor should the teacher wait for spontaneous expression from the pupils, but should study them carefully with the immediate field of work and its future development in view, and should take time for careful interviews with the members regarding a congenial department of service. Reports of special studies should receive careful attention, because they will mean

not only the expression of the pupils' interest but will rapidly extend the sympathy and insight of the class. Let the teacher comment upon these reports and praise whatever is done well, but also discuss frankly those aspects of the subjects which may need fuller treatment or emphasis. The reading must be followed closely by the teacher to see that it is done and that it awakens within the student a deeper interest in the special departments of the school or in the methods suggested. The books should be chosen for each department of the school, and should be supplemented by a few of wider scope. The Graded Lessons used by the school should be studied carefully, and their defects and virtues discussed. The several lesson series published could also be studied and compared to advantage. If the International Graded Lessons are used, the treatment of the lessons by the writers of the several denominations or publishing houses will likewise be found instructive.

Conventions and Institutes. The modern Sunday school has derived such great inspiration and received so many of its advanced methods through conventions and institutes and schools of methods that they are now found essential to the successful teacher. The young student will find in these gatherings not only abundant suggestion for thought but will get a new conviction

and fresh joy in the work. The attendance of the class in a body at such large gatherings, whenever it is possible, will often give them a new vision of the possibilities of the service and of its relation to the problems of the Church and moral upbuilding of the nation.

Observation Work. Professor George A. Coe in an address at the San Francisco convention said: "The mark of the best method will be observation work, with individual analysis of what is observed. The school itself thus becomes the essential object that the class endeavors to understand. With definite problems in mind, each student will, in the course of two years, observe and report upon the work of the kindergarten, a primary class, a junior class, an intermediate class, and adult class, the organization of the school and of its departments, the records, the finances, and the methods of recruiting. After a time each student will specialize upon the grade, department, or function that is to be his own. He will prepare lesson plans, questions, and stories, all of which will be carefully criticized by the leader. After considerable experience—not less than a year—in this preparatory work, he may become a cadet teacher, occasionally assisting in a class or taking entire charge of it for a Sunday, first preparing a plan and receiving criticism upon it; and always a report upon one's experience in substi-

tute teaching should be made and criticized. This scheme of training assumes, of course, that the normal class is a permanent and continuous part of the school. In many schools, however, a less complete scheme must suffice for the present. But the essentials of method are the same." Miss Slattery's Guide for Teachers of Training Classes suggests clearly the method and value of observation work. She says: "Ask the class to meet on Sunday promptly ten minutes before the Sunday school hour to visit a given department in your own school or the best that can be found. Give out notebooks to be used by the students. Members must in no way interfere with the work of a department or attract attention to themselves. Use your own notebooks freely. Be sure to express your gratitude and that of your class for the privilege of the visit." At the next meeting of the class questions and topics like the following occupy the hour: "What are the characteristics of the child in this department studied? Describe the equipment of the room visited. Was it satisfactory or unsatisfactory? Why? What value was there in the music? What was the effect of the prayer upon the children? What was the subject of the lesson? Was it fitted to their needs? What was the value of the story told? Have you anything to say about the closing session? If you were to become superintend-

ent or become a teacher in it, what change, if any, would you make?"

Suggestions Based on Practical Experience

The equipment and work of the class

1. Each pupil should be provided with notebook. Uniform size is desirable and a substantial book, that notes may be kept for later reference.

2. Students should be encouraged to buy their own reference books, especially along the line of their particular interests. One receives far more value from book owned than from book borrowed.

3. There should be a Worker's Library owned by the church—a few carefully selected books relating to each department of the Sunday school. This library should be kept alive, and be in charge of some one who will guard it faithfully, and, above all, see that the books adapted to the needs of students are brought to the attention of the officers and teachers.

4. Reading should be assigned by the teacher—definite chapters and pages.

5. The teacher should see that reading is done, and should require regular reports stating number of pages read.

6. State what chapters were most helpful.

7. What article in Sunday school weeklies or monthlies have you read with special help? What suggestion was of particular interest and value?

8. Put in your own words the best thought regarding Sunday school work that you have read within the last month.

9. The object is to learn how to read books and get at the heart of them rapidly; to learn how to make the best of them one's own.

10. Reading with a direct object in view is easy and interesting. A brief, clear summing up is fine discipline.

11. Blackboard, maps, Bible dictionary should be available.

12. Learn the use of the stereoscope and stereograph.

(N. B.—Note list of approved books in Appendix.)

IV

TRAINING TEACHERS ALREADY ENLISTED IN THE SERVICE

Starting to Work. The training class for the teacher already at work meets necessarily at some midweek hour. It may be the class of teachers connected with a single church or with a group of churches; it is frequently an interdenominational class. The organization of the teacher-training class requires strong and persistent effort. The lifting power of some earnest heart is often needed to carry the teachers and officers of the school past the fatal dead center. Leaflets are important for giving accurate information, but the personal appeal supplies the inspiration that more frequently secures action and organization. Absent treatment is rarely effective. The public meeting is sometimes a valuable means of kindling interest, but its impressions must be followed by careful enrollment and explanation. The teachers, officers, and friends of the school should be called together and a broad view of the work and the responsibility of teachers clearly stated by some one capable of speaking effectively and of furnishing practical information. The value of preparation for the work of teaching can here be presented in a more definite way. A loose

and careless beginning invites failure. The effort to organize a class by mere announcement from pulpit or superintendent's desk is seldom sufficient. Where the class is large, it should be organized according to the plan of the Adult Bible Class, with a president, vice-president, secretary, treasurer, teacher, and three committees. The membership committee will enroll new members, look after the laggards, and help sustain interest in the attendance. The social committee can do much to maintain class spirit and provide delightful social hours for the group working together. The devotional committee can sustain the finer religious spirit of the class, and bind them together by emphasizing the deeper purpose that underlies all true teaching in the Sunday school: the winning of souls and building Christian character.

The Time Problem. The time problem is always a serious one. Teachers are busy people. The Lord has little use for people who have no work of their own. The majority of our teachers come from stores and offices and schoolrooms, from factories and farms and kitchens. Many of them are teaching at great personal sacrifice. And yet it is the busy and capable people who are willing, in answer to the call of duty and with the prospect of a great service, to undertake new tasks. The gold supply has been vastly increased in the

past ten years not so much by large diggings from Alaskan fields and African mines as by the newer refining process which saves the gold from the dump heap. Christian workers must use to-day this fine application of method to time values. "Time is money," and if ever time yielded rich assay of golden hours, it is in the service of religious education. The results of the refiner's testing for refuse minutes, the careful weighing of wasted hours in the balance, seldom fail to remove all excuses. It is a question of three hours a week or a little more—two hours of faithful study and another hour for recitation and review and study of methods.

The Consecration of Time. There is a still higher ideal of the use of time than merely the careful assortment; this is to give it freely, to give it at a sacrifice, to take it away from some valued and yet lesser call, and to bestow it as an offering. We approve the sacrifice when a man devotes his entire life to some great service; but there may be just as true a value and as high a motive in giving a part of the time. The finer spiritual discernment that is cutting away the partition between the sacred and the secular helps us to see that it is not the missionary to foreign lands, or the minister in the pulpit, or the worker in the slum, who is to win this world, but that by far the largest part of the work must be done by those

who give some time week by week from busy lives. This is not a dragging down of the sacred, nor a belittling of the Christian ministry, but the uplifting of the service of the layworker. The disparagement of gifts and efforts by those who can only give something in everyday service is one of the pathetic things about religious life. How often have we seen the earnest man who longs to serve but thinks that all real work for God belongs to the ordained ministry! Or how often the woman is found whose heart is heavy because she could not go as a missionary or take some far-away task! And yet there is service for them in the community right at hand and they see it not. The recognition of the dignity of the tasks at one's own doors is a sign of advanced Christian enlightenment. Work that costs nothing brings little joy. In even heavy and hard-pressed lives fragments of time can be saved. If some of the hours spent in the blustering and nerve-racking activities called church work be devoted to thoughtful preparation for a higher type of service, we shall have far greater joy in the effort and a far larger number of sheaves at the harvest time. The hours spent in ordinary church suppers, which often bring nothing but a little money and a passing satisfaction to an overfed crowd, may profitably be devoted to a course of study that will lift the standard of the Sunday

school and change the life of scores of young people in the community.

The Choice of a Teacher. The choice of a teacher is sometimes a perplexing question. The pastor is ordinarily chosen because he is the natural leader in religious work and the most scholarly student of the problems involved. Sometimes, however, a teacher trained in public school or college work is found to be the natural leader, or, again, some teacher who is eminently successful in the Sunday school is immediately selected. The work is essentially cooperative. All are seekers after knowledge together; no one needs to be driven. Much of the benefit is derived from discussion and from exchange of views. In these conditions the class can derive great advantage from the work even without a skilled and well-trained teacher. The immediate interests and responsibilities are an incentive to work. The great need is ever before them. The constant practical application is at hand. The deep sympathy and unity of spirit give a unique tone to the class of teachers and make the problem of a leader for this class far less serious than it first appears. It is often well worth while to secure the services of a teacher of skill and experience from outside the local church. In such a case the work of this teacher should be paid for with promptness and liberality.

Examination. In a class of teachers and older students there is often found a large number who hesitate to prepare written work or who fear the examinations. Some of these teachers have been long out of school, and a written test is looked upon with dread. If there is a large number of such persons, it may seriously hinder the work of the class. They lack definite aim, and do not feel the same call to study or to regular attendance. They are apt to seek the benefit of the class only for the instruction given by the teacher and the discussion, and to give little attention to the study of the textbook or supplemental reading. If they drop out of the work, attention is called to the diminishing attendance of the class; the effort is discouraging to the more faithful students. If they remain, they impede the regular progress of the class. A definite goal is necessary for the runner. A carefully laid course of study, examinations, and recognition at the end are of great value to most students. The certificate or diploma is a powerful incentive to work. Frequent short written tests, reviews, and drills will prepare the way for examination and prove a valuable discipline. The fear of examination in any of the more elementary courses is quite needless for the careful student.

The Actual Work of the Class. Encourage careful use of notebooks and a reasonable assignment

of reference reading for each week. See that the reading is done, and ask for reports and for significant results. Expect students to know when a lesson is well taught. Lead them to formulate clearly the main objectives of teaching. Study how to reach the pupil's point of view and how to plan a lesson. Give time to the subject of illustration, to examples, and to practical application. Study how to describe vividly and to make the vital elements in the narratives clear. Learn how to use the dramatic illustrations and climactic situations in the great biblical narratives. Give much time to the study of characters, not only describing them, but making comparison between biblical characters and the great characters of Christian history. Learn how to analyze a specific character, and by studying the historical surroundings, motives, and spirit of the time, to enter into sympathy and gain some estimate of the value of the lifework. Story-telling may be made an effective feature of class work, so that it will become far more than practice work; it will become fascinating and delightful as a relief from severe drill and the harder study in the ordinary class routine. Cultivate the use of the imagination, and especially the power to draw word pictures. Use the direct narrative and the present tense. Let each one be asked to tell the favorite Bible story and other carefully chosen stories

taken directly from life, from literature, and from history.

Develop Teaching Power. Discuss freely expressional activities. Report experiments in simple methods of securing activities from the pupils. Be careful that such activity is really an expression of the religious nature. The Sunday school cannot do everything, and we should recognize that its opportunity for genuine laboratory work is very limited. Teach how to use the Bible. Guide the class in teaching how to pray, in showing the relation of the pupil to the Church, and in inciting a love for it. Study how freedom and reverence can be attained together. A love for the Church and a joyful appreciation of the duties as well as the privileges of the Church should be a definite part of the instruction. Ability to teach is not limited to a few; it may be cultivated, and by careful attention it may be developed. The results of specific types of teaching in the individual, in the class, and in the school as a whole should be carefully studied. There may be splendid machinery and skilled workmen with little product. It should also be made clear that team work and the unity of spirit in striving constantly toward the one main end are essential to effective teaching.

The Direct Aim. Valuable as the study of child nature and methods of teaching is, it must be

clearly understood that the chief objective of Sunday school teaching—the winning to Christ and building up of Christian character—must always be kept in view, or the teaching fails. These studies are important, but they are only important as they are used as a means to an end. Whenever the teacher becomes lost in the process the teaching fails. Dr. J. M. Rice, in Scientific Management in Education, says: "It is possible to attain ninety per cent in pedagogy and ten per cent in ability to teach, because pedagogy and psychology may be mere memory studies. Success in teaching does not, after all, depend upon the ability of the teacher, nor even on the training of the teacher, nor yet on the size of the class, nor on the time spent in study, nor on the equipment, but depends upon something inherent in the teaching." And this one thing needful he finds is to aim at definite results. Failure in this directness means failure in awakening in pupils the power to think for themselves. The new methods of education call for the power to think, not merely to remember what was said in the book. If teaching must be measured by its results and not by its methods, then Sunday school teaching is to be measured by its results in Christian conduct. Winning to Christ is at once the end and the beginning of the Sunday school teacher's task. It is the aim, never lost

until the consent is given in unconditional surrender to Christ. It then yields to the great task of helping the growing Christian to build a character in Christ. Every strong, clear-minded man turns to some one and says with gratitude, "He was my teacher." Everyone who has truly found Christ has felt a handclasp and followed in confidence a footstep on the upward way toward the cross.

Privileges of Service. Teaching in the Sunday school is the highest opportunity offered to many busy men and women for expressing their own deepest convictions about what is worth while in life. The inspiring and constructive value of this influence, as the complement to the duties of home and business, has seldom been estimated at its true spiritual worth. The teacher has often failed to appreciate the meaning of such expression to his own life. It is an avocation, a higher calling, running alongside the daily struggle for bread. It is a consecration of leisure to the noblest ends of religious education. The value of teaching to the teacher will mean more and more thorough the years as greater skill is gained and fruit in the lives of others is seen. Groszman, in The Career of the Child, says: "Indeed, teaching is esentially a spiritual thing. All depends upon the spirit in which information is imparted, upon the ideal toward which knowl-

edge is directed; upon the educator's power to strengthen the will, to inspire the heart, to ennoble the aspirations of his pupil. . . . It is not so much a matter of what ideals a teacher teaches as of what ideals are in his own heart. These ideals will influence his entire manner. There must be absolute fairness and self-control, unfailing cheerfulness and sympathy, a readiness to appreciate the pupil's side of the problem and to forget his own; a loving interest in the individual needs of each child, a wise discernment of causes and effects, physical, moral, and intellectual; a tactful attitude toward the parents whose cooperation must be secured, the influences of heredity and environment having been discreetly studied; a ready heart and a willing hand to help the most forlorn and abandoned little soul and neglected body even more promptly than the dainty child of wealth and winning manners. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' We must be meek and lowly and glorify ourselves by service."

OBSERVATION WORK FOR TEACHERS IN CHARGE OF CLASSES

Report in writing to be discussed in class, with suggestions by the teacher of training class, as a basis for practice work, or observation of one's own teaching.

1. Age and number of pupils taught?
2. What are the special needs of these pupils?
3. What was the aim of the lesson taught?

4. What particular need in their lives did it meet?

5. How did you secure a point of contact with the class and win attention?

6. How did you retain this interest? How did you secure variety and movement in use of subject matter?

7. What special difficulties did you have in teaching this lesson?

8. What story did you tell? Was it successful?

9. Give one or more questions that you asked last Sunday? Did they work well? If not, why?

10. What forms of expression did you secure from class besides talking, last Sunday?

Reinforcing the Personality of the Teacher

Professor W. C. Bagley secured from one hundred school men the qualities each believed to be implied in the term "Personality." These in order of their importance were:

1. Sympathy.
2. Personal appearance.
3. Address.
4. Sincerity.
5. Optimism.
6. Enthusiasm.
7. Scholarship.
8. Vitality.
9. Fairness.
10. Reserve or dignity.

Ask each student to study these qualities with care. Then ask which we especially need to cultivate, and in what way can we strengthen the personal teaching power? Which can be modified by the person himself?

Suggestions for the Week-Day Class of Teachers and Students

1. Ask from each one a pledge of at least one year's work.

2. Enroll as many teachers as will come; do not wait for all.

3. Do not burden the teacher of the training class with anything but the teaching.

4. Secure a businesslike organization. A card record should be kept with accuracy. Reports of all committees should be submitted in writing, and put on record.

5. Find a real business leader for president. More classes fail from lack of clear-cut organization than from poor teaching.

6. Do thorough work. Demand definite preparation of the lesson from every one.

7. As the work progresses let each one select some special department for individual study. Organize, wherever possible, study groups for specialization.

8. In teaching, avoid mere memory tasks. Go slowly. It takes time to assimilate important subjects.

9. Take time to study the Bible itself. Study about it will never make Bible students.

10. Guard the time of class work jealously. Do not allow interruptions.

11. A prompt beginning and a prompt ending are alike of great value.

12. Examinations are to give proof that one has a certain amount of knowledge in a definitely organized form. It is valuable in giving aim and accuracy to study.

13. Let the teacher constantly suggest reading and assign definite chapters and pages in the workers' library. Encourage research work. Make much of observation during week, followed by careful discussion and application of principles studied in the course.

(N. B.—Note List of Approved Books in Appendix.)

V

TRAINING BY SCHOOLS OF METHODS, CORRESPONDENCE, AND GRADED UNION

History of the School of Methods. In July, 1894, "The Summer School of Primary Methods" met at Asbury Park, New Jersey, under State Association auspices. It invited none but graded teachers, and offered them only graded help. At its third annual session the need was felt for making distinctions by grade among the many subjects of Primary Sunday school instruction which had hitherto been taught to the children indiscriminately. The attendance of numerous Junior teachers and superintendents at Asbury Park led, in 1899, to the holding of a separate Junior Section for their benefit, with Mrs. M. J. Kennedy as leader. Since those early days the multiplication of summer schools for graded Sunday school teachers has gone on. Many of the schools held have been noteworthy and influential far beyond the localities to which they have ministered. The rapid assimilation of the Graded Lessons is traceable, in part, to the silent influence of these seminaries of graded thought and rallying points of graded fellowship. The name "Summer School" has been associated with this

work almost entirely, but owing to the fact that many schools are now held in the winter in the cities, the name "School of Methods" has been adopted by the International Committee on Education. There has been a steady development of the schools until, in 1913, there were about thirty-six, and every section of the country is represented in one of these.

The Aim of the School of Methods. First, to offer instruction in the principles of teaching, the material, and methods for specialized Sunday school work. Its work has been confined in large measure to Primary teachers and almost exclusively to elementary workers, but with the growth of departmental organization, instruction in all grades and departments of the Sunday school has now become necessary, and the stronger schools invite also teachers of the more advanced grades. Another aim is to initiate teachers into the goodly fellowship of Sunday school workers and especially into the grade in which their own teaching is done.

Organization. In order to promote and maintain such a school successfully, it is necessary to find a few men and women of real vision and determination, and to enlist them. It is essential to develop a local nucleus, however small; but it is also important to secure the support of some State Association, city organization, or denomi-

national board, which will guarantee the support and promote the interest of the school. Amid the many calls to recreation and the multitude of religious and educational interests, attendance at such schools can be secured only by most careful and persistent methods of securing enrollment.

Committee. An independent committee which represents the interests that are to be served is essential. It is the duty of the committee to determine the policy of the school, to outline its program, to secure its instructors, and to further its interests with unceasing energy. In the Asbury Park School it is said that the meetings of this committee are held once a month throughout the year, and that at least forty hours a year are given to the preparation of the program.

Four Types of School. Three of these types are described by the Rev. E. Morris Fergusson as follows:

"The first, which may be called the New Jersey type, is interdenominational, week-long, supported by a State Sunday School Association, but drawing together an inter-State body of students, emphasizing specialization, maintaining itself as a permanent annual institution, and gathering around itself an ever-increasing body of alumni, loyal not so much to the institution as to the principles and ideals for which it stands.

Such a summer school is far more than an institute for local workers; it is a seminary of progress, a club of idealists, a base of operations for the continuous carrying on of a campaign of reform. Every one of the summer schools which have reached this standard of institutional life for as much as three consecutive years has been a positive factor in the development and a special force in the guidance of North American Sunday school progress.

"The second type is either denominational or interdenominational and is held on the grounds of a summer assembly, occupying ten days or two weeks of its program, adding some of the assembly's attractions to its own scheme of lectures and section work and placing large emphasis on recreation, popular attractions, and family vacation life.

"The third type is the institute summer school, which may be either denominational, interdenominational, or personal. The essential characteristic of this type of school is direct control on the part of the supporting interest. The Executive Committee, through the general secretary or a small subcommittee of business men, decides where and when the school shall be held, engages a force of lecturers and section leaders, gets out the advertising, and holds the school. The speakers chosen represent the Executive Committee's

ideas as to what the students of that school ought to be given. No serious effort is made to elicit, develop, and organize the public opinion of the student body, or to encourage the surrounding churches to think of the summer school as their own Sunday school university, and to make it from year to year a part of their regular Sunday school life."

The fourth type is the school of methods held in the city in the autumn or winter. Within the last two or three years a number of cities have tried the organization of schools of methods in the autumn or winter. They have found it possible to call together during a week two or three hundred, or even more, of their officers and teachers. They have secured specialists in each department of the school from the best talent of the land, and have developed a unity of purpose for the schools of a city, and have elevated the standards for each department, and have sent back many workers to the local churches with far higher ideals of service. The late afternoon and evening hours are often the only ones in which it is possible to secure a large attendance; but by providing dinner or luncheon at reasonable price, the busy teachers from stores, offices, shops, and homes assemble for four or five hours of earnest work.

Enrollment and Expenses. Plans for enrollment

should begin some months in advance, through the announcements of the school and correspondence. It is, however, usually impossible to obtain a full list of prospective students until the opening of the school. The expenses are met in part by fees paid by students, usually one dollar each. As these will not meet all expenses, however, the committee must be prepared to stand financially responsible.

The Program. The first important step is to determine the needs of the field. There must be a clear objective and a careful survey of actual condition. With this information and these high ideals in mind, the program should be carefully outlined some months in advance, and the subjects should be placed before speakers. It should be determined with great care who should meet the Beginners, the Primary workers, and offer real leadership for each department of the school. Hard work should be expected and the program made so complete that there shall be no waste time. This is not a time for lectures and speeches, but a school for earnest work. The central aim has always been to fit teachers for the different departments of the school, to develop teaching talent, and to fit local leaders for the responsibility in their churches. No appeal is so strong as the assurance that there will be thorough lesson planning and real study, and

that the instruction will be in the hands of tried and successful teachers.

General and Special Periods. There should be one or more hours each day in which the school meets together. The Bible study, which must be part of every school program, is best adapted to this assembly hour, and this should be not only inspirational and devotional in spirit but have especially in view the use of the Bible in teaching. With this specific study, the profit which always comes from thorough and devout attention to its pages will be found, but there will be the more direct object offered teachers, and they will go away enriched with a view of the use of the Bible in their own departments given them by a master interpreter.

The following is the standard adopted by the Educational Committee for a School of Methods:

1. That the faculty and program of the proposed school be taken up for approval by this committee on recommendation of the State Association.
2. That the program of the school provide for each student not less than four hours of work daily, for five days.
3. That the subjects on which instruction shall be given shall be at least the three following:
   The Bible;
   The science and art of teaching;
   Sunday school management and methods; and
   That there shall be at least five periods of forty minutes each.

4. That the program provide instruction for at least two of the recognized grades of the Sunday school. (This is interpreted by the committee to mean that instruction shall be offered in these grades during five days.)
5. The standard for the certificate shall be:
   (*a*) Attendance of the student on at least fifteen hours of the work. (In order to secure certificate, the student shall complete work of five periods in at least two departments other than Bible study; one of these, however, may be taken in general study of child nature.)
   (*b*) Recommendation by the management of the school, based upon approval of notebooks or such other examinations as they may require.
   (*c*) Report by the management of enrollment by grades and attendance, according to form furnished by the committee.

This standard is considered only tentative, not final nor satisfactory. With the more careful work in the establishment of schools upon a better basis, it will be found advisable to offer a course extending through three or four years in the schools which have attracted a regular attendance. Indeed, in a number of cases, there has been a falling off on account of the fact that there has been no advance in the program of the school—the same courses are offered year by year and the attempt is made to attract students simply by a change of teachers. A steady development in the course alone will

command the interest of those who are sincere students. The work heretofore has been nearly all confined to the elementary teachers. To develop interest in the Intermediate and Senior departments and the adult work, a far wider range of instruction must be offered. Classes for teachers of Intermediate boys and girls, for Senior students and various types of adult classes are everywhere needed. Coaching classes under expert leaders for teachers of training classes should be formed where instruction regarding the methods of work and discussion of problems could be offered.

Correspondence Courses

Teaching by correspondence has proved successful by actual experiment to such a degree that more than thirty universities are now offering extension work by this method. Classroom work has certain marked advantages, and yet teaching by mail employs the spare time of the student, enables him to work at home, and develops self-reliance. Each lesson can be criticized by the teacher. Many students and teachers in the Sunday school who cannot attend training classes, or who are unable to secure instruction in the more advanced work, can now avail themselves of courses by correspondence. A number of denominational boards are offering extended courses with careful supervision of the work. Full information will be given on application.

The Board of Sunday Schools of the Methodist Episcopal Church is offering six courses of study by cor-

respondence to meet the wants of teachers in the different departments of the school, including a special course for superintendents. Each course consists of three textbooks, and the courses are conducted by means of printed instruction sheets. The department of Education of the American Baptist Publication Society offers its courses by the correspondence method under the direct instruction of the secretary of the board. The Sunday school boards of other denominations make provision for special cases, but have not as yet announced definite plans for correspondence work. They stand ready, however, to assist students who can take work only by correspondence.

The American Institute of Sacred Literature is a department of the Chicago University, and offers a full series of teacher-training courses. These are: (1) A course upon the Origin and Religious Teaching of the Old Testament Books, giving a careful, rapid survey of the Old Testament; (2) A similar course on the New Testament; (3) A course in Pedagogical Principles for Sunday School Teachers.

The Hartford School of Religious Pedagogy, Hartford, Connecticut, offers correspondence courses for Sunday school workers, ministers, and others. It is intended that these courses shall stand for real work and furnish that which will be both a benefit in itself and a suggestion of the greater advantages that are available in the full course of study at the school. Twenty lessons are offered in each course, and these are so planned that, if a student can give four or five hours a week to the subject, he may finish the course within the school year. For the completion of not less than three courses a year, through a period of two years, a diploma will be given. The courses offered are: The Bible; Christian Doctrine; Church History; Psychology (covering Genetic Psy-

chology and the Psychology of Religion); Pedagogy (covering Elements of Religious Pedagogy and Stories and Story-Telling in Moral and Religious Education); and Home Economics.

Graded Unions

A Graded Union is an organization of the Sunday school teachers of a city or town, and is usually affiliated with the city or county Sunday school association. Its object is to provide mutual acquaintance by Christian fellowship and prayer, to study courses recommended for specialization, to stimulate active interest in the study of children and all that pertains to their development, physical, mental, moral, and spiritual, to discuss topics relating to the work and to confer about problems and needs, to provide for the exposition and presentation of Sunday school lessons for the various departments represented, and to assist in all movements which will further the work of the Sunday school.

There are at the present time two hundred such unions in the United States, enrolling about seventy-five hundred teachers. The elementary teachers alone were interested in these unions until recently. Now teachers of Intermediate classes, and in a few instances teachers of adult classes have united in the work, and the scope is continually enlarging. These unions meet once a week, except during vacation season; a few are biweekly, and in certain of the smaller towns only a monthly meeting is held. In several of the larger cities, in addition to the regular afternoon meeting, an evening session of the union is provided to accommodate those who cannot attend the afternoon hour.

The usual type of graded union has officers and five permanent committees—Devotional, Membership, Instruction, Music, and Social—in addition to the Execu-

tive Committee. It is expected to hold an institute each year. Since the adoption of the Graded Lessons, interest in unions has been constantly growing. In many of them one period is given to a teacher-training lesson, and specialization in story-telling and practice teaching are part of the regular program.

SAMPLE PROGRAM OF "SCHOOL OF METHODS"

SUMMER SCHOOL OF SUNDAY SCHOOL METHODS

East Northfield, Mass., July 19–26, 1913

DAILY SCHEDULE—A.M.	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:15–9:00—Superintendents Robert Chapin Parker	C. M. Adams, Im. Wa	A different superinten	dent for each day wi	ll lead the period.		
Pad Sketching— Mrs. F. N. Conant	The International, Un	lout Ave. Cong., Roxb	ury; E. S. Butler, 1st	Baptist, Malden; A. F.	Moody, St. Paul's M.	E. Cb., Lyno; and others.
9:10–10:00—Bible Study Prof. Charles R. Erdman	Bible Study	iform and Graded Les	sons will be used as su	bjects for all drawings.	Each step taken up si	mply and practically.
10:10–11:15—Section Work Beginners—Miss Laura Ella Cragin	The Child's Three-fold Nature and Needs	Creating the Right Atmosphere	The Lesson: In Story and Picture	Music's Message	Our other Brothers and Sisters	The Home Touch
Primary—Miss Martha K. Lawson	Anna, the Imitator: A Study in Ideals	John, the Incorrigible: A Matter of Discipline	George the Leader: A Question of Standards	Elizabeth and Edith, the Rivals: A Study of Emotions	James, the Rebellious: A Conflict of Wills	Marjorie, the Reliable: The Power of Love
Junior—Miss Nannie Lee Frayser	Fundamental Principles in Grading	Relating the Department to the Home	Relating the Department to the School	Relating the Department to the Community	Relating the Department to the Church	Relating the Pupils to One Another
Intermediate— Rev. Milton S. Littlefield	The Challenge of Adolescence	The Law of Interest	The Law of Attention	The Law of Expression	Planning the Lesson	The Class as a Social Unit
Senior—Sidney A. Weston, Ph.D.	As He Seems to You	As He Really Is	In Action	In Service	In the Class	Teacher's Opportunity
Adult—Rev. Chas. A. Boyd	Whys Principles of Religious Education for Adults	Hows Class Organization and Work	Where Relation to the School	What Community Service	Best Teaching Methods	Problems
Home—Mrs. Edith Balch Wright, assisted by Miss Katharine C. Bourne	Study of Bible School Extension	Needs of the 20th Century Home	Opportunities for Development	Successful Leadership	Securing and Training Workers	Dealing with Difficulties Securing Results
11:20–12:20—Hand Work— Mrs. Bessie Roper Conant	The place of hand work in the Sunday School	Political and Relief Maps	Biographical Studies	Hymn Illustrations	Mission Studies	Closing Session
Blackboard— Mrs. F. N. Conant	Following	the same general plan	as in Pad Sketching, on	ly using different illus	trations	
P. M.	Recess for noon hour.	Afternoons from 4:00 and evenings after the first Saturday for recreation				
2:00—Advanced Junior Miss Frayser	Duties of Superintendents	Duties of Teachers	Graded Lessons (1st and 2nd years)	Graded Lessons (3rd and 4th years)	The Value of Hand Work	
Teacher Training— Rev. Geo. B. Dean Miss Lucie M. Gardner Rev. B. S. Winchester	How to Organize Study of the Child	Conducting the Class Methods of Teaching	Maintaining Attendance and Interest Teacher's Use of the Bible	Opportunity for Practice Work Experience in the Teacher's Equipment	Denominational Plans in Simultaneous Conferences Denominational Leaders	
*3:00— Miss Margaret Slattery	Christ's Peda	gogical Principles and	Methods Applied to	Present-Day Teaching.		

VI

THE CITY TRAINING SCHOOL

History. Within the past four years the city training school has passed the experimental stage and become a definite institution for the training of Sunday school officers and teachers. This movement began in Cleveland, Ohio, in response to the need of a large number of teachers of training classes, and proved so effective that it was soon taken up by a number of other cities. Des Moines, Denver, Lincoln, Seattle, Hartford, Cincinnati, Fort Worth, New Orleans, and Edmonton are among the cities in which schools have been organized and conducted with success.

Aims. Its chief purposes are:

(1) To fit teachers of training classes for specific duties in their own churches.

(2) To present the most efficient plans of organization and methods of management to superintendents and officers.

(3) To place the most practical methods of teaching approved by modern education, so far as they apply to the Sunday school, within the reach of the teachers.

(4) To provide special training for the teachers of each department of the Sunday school.

Organization. The preliminary organization of the Training School is effected:

(1) Through a Council composed of one or more representatives from each Sunday school of the city. This Council is a permanent body, holding meetings at least once a quarter, and determines the general policy and plans of the school. The existing organizations, such as the County or City Sunday School Association, the Ministers' Union, the Graded Union, the Young Men's Christian Association, and the Young Women's Christian Association, should be consulted and asked to cooperate.

(2) Through the officers of the school. The Council shall name the Executive Committee of five who shall be representative of the best interests of religious education, and a principal, or dean, who shall be a member of the Executive Committee. In addition, there shall be a president, vice-president, secretary, and treasurer. This Executive Committee shall choose the faculty of the school, and in consultation with its teachers select all text and reference books.

Instructors. These may be: College professors, public school teachers, successful Sunday school teachers, ministers, Bible students, and men and women of marked fitness and interest. There is little difficulty in finding instructors in any city

or town. The work of these instructors in the school itself is usually voluntary.

Expenses. A fee of $1 or $2 for each student is charged to meet the incidental expenses of the Institute. The Sunday schools in some cases pay the fees for their own students.

Place of Meeting. The school is held at some central church, Association building, or other convenient place. It is necessary that there should be a central hall with a number of convenient classrooms which can be readily equipped for teaching purposes. In the equipment each room should be provided with blackboard and facilities for use of maps. Students should be expected to purchase textbooks and provide themselves with notebooks of uniform size.

Reference Library. Books for reference are absolutely essential. If owned by individual members, they should be made available in some systematic way to all. If purchased by the school, they should be under the care of a faithful librarian. The city library will frequently place the needed books at the disposal of students. The careful choice of books is more important than the purchase of a large number.

Time. Either the term or semester periods may be used. The school should open with the beginning of the public school year, and should plan for at least thirty weeks of work aside from exam-

inations and general exercises. The year may either be divided into three terms of eleven or twelve weeks each, or into two semesters of sixteen weeks each. Careful provision should be made for vacations at holidays and summer season. It should be made clear that this is a school with regular sessions, and that nothing is allowed to interfere with its regular program. Its work is steady, not incidental.

Periods. The meetings are held one evening a week, and the work of each evening is divided into two periods. The first is the lecture period of forty-five minutes in which the school meets in a body. The program consists of opening worship, announcement, and the lecture of the evening. The lecturer should be expected to submit outlines wherever possible; this should be done at the expense of the school. The lectures should be educational and in series, with occasional inspirational lectures. Lecturers of reputation in the denominational or undenominational work, with other educational leaders, should be invited from time to time to give general views of movements and methods in religious education. The second is the classroom period, also of forty-five minutes, in which the members of the school meet in the classes in which they have enrolled. The number of classes is determined by the size of the school, the needs of its members, and the available

instructors. The aim should be (even though the classes are small) to offer instruction for each department of the Sunday school.

Courses of Study. In the first period the lectures should be given upon the historical aspect of the Old and New Testaments, principles and methods of education, study of child nature. In the classroom work the different departments of the school should receive careful attention. If possible, the three departments of the elementary division should be represented—Beginners, Primary, and Junior. In the secondary division there should be classes for teachers of Intermediate boys and Intermediate girls and classes of Senior pupils. There should also be one or more classes for teachers of adult classes. A separate class should be organized for officers and superintendents. This should be a class especially devoted not only to study but to free discussion of school problems. One of the most important classes which should be maintained in every school is the coaching class for teachers of training classes. In this the teachers of the young students meeting at the Sunday school hour can be trained in normal methods, and given opportunity for careful study and free discussion. Classes should also be organized in Bible study for the study of the Bible, not only its historical outlines, its characters and messages of its books,

but also for a study of the teaching values of the Bible.

Use of Graded Lessons. In all of these classes the different series of the Graded Lessons should be used as illustrative material, but no class should be devoted to the study of the next Sunday's lesson. This is a school for the study of methods and their proper principles, and should not be conducted as a teachers' meeting.

Enrollment. Care and diligence in securing enrollment are essential to the success of the school. The committee appointed by the Council should begin this work some weeks in advance and secure the interest of some person in each Sunday school in the city.

The Duty of the Secretary. He should keep a record for each member of the school as follows:

1. Name and address and church.
2. Position and present work in Sunday school.
3. Record of attendance on training school, grades, etc.

Curriculum, Examinations, and Grades. The school will usually succeed best by conforming to the standards which have been adopted by other schools. While there must be wide variety, still an approach to a standard curriculum which has been wrought out with care and from the experience of many schools will give strength and stability to the work of the school. A definite

goal in certificates or diplomas will be found an invaluable incentive to regularity and thoroughness of work. Examinations should be given at the close of each term or semester. Seventy per cent is the passing grade on the whole course. Examinations should be conducted by the teachers under the supervision of the principal and Executive Committee.

Suggestions for Leaders. Begin and end promptly. Nourish the religious spirit. Let every meeting open with prayer and every class close with prayer. Set high standards. Lay constant emphasis upon home study. The work can never be done successfully without systematic consecration of time for preparation each week. Make careful assignments of reading by pages or chapters; call attention beforehand to matters of special importance or difficulty, and then make certain that the reading is actually done. Reports on practice and observation work should be regularly assigned and discussed in class. Appeal to the higher motives. Let the dignity and value of the work of the teacher of religion to the Church and the nation ever stand forth in its true nobility.

Value of the School. This plan for giving system and common strength to the work of religious education is not for the large city alone. The large city is the very difficult field, but the

smaller cities and the towns may carry out its work with equal value if only the leadership and unity of spirit are available. Fifty persons who will enroll with a pledge of fidelity in their hearts can give their own schools a higher educational rating, and their own lives the joy that comes from a new vision of success in labor for the Kingdom. The fresh impulse from new books, counsel, and study with fellow workers will give a zest to many a tired teacher and new courage to many a lagging leader.

The Professional Spirit should be cultivated among Sunday school teachers. The dignity of their work and pride in its success should be nourished through the studies and discussions of the school. The fellowship of workers separated by location and denomination will be found one of its most helpful features. The sense of unity in a great work should always be inspiring. The study of community problems in the assembly period should give the united body of workers a chance to view the whole city as a field of service and to discuss prayerfully the best methods of enabling the Sunday school to reach its full responsibility for the religious education of all childhood and youth.

Extension Work can sometimes be carried on to advantage in various parts of the city under the direction of the Executive Committee of the

school. Classes may thus be organized which meet at a separate time and place. It should also promote plans for advancing the standards and uplifting the ideals of Sunday school work in the whole city.

VII

TRAINING FOR WORK IN THE COUNTRY SUNDAY SCHOOL

The Country Sunday School an Overlooked Force. "There is no single factor of righteousness in civilization which can be more effective than the country church," says Gifford Pinchot. "In the coming reconstruction of country life," it is said by another writer, "there is no agency that can fill the place of the church." The remarkable interest in the country problem which has been manifested in recent conventions, commissions, and volumes indicates the seriousness of the problem and the earnestness of the men who are seeking answers for its difficulties. It is agreed by leaders in this movement in recent years that the country church is rather a conserving force than an active one, that in the rapid changes in social and industrial life the country church has suffered very serious loss. In many communities this amounts to paralysis. In many it is the loss of numbers, in many it is the loss of vitality and leadership. It is a singular thing that in studying the many volumes and numerous articles written by earnest students of the country-life problem, the Sunday school is almost overlooked.

In the volume on the Rural Church, in the report of The Men and Religion Movement, one will find a few allusions to the Sunday school, and in the last article there is mention of a teacher-training class, of which the author has a record, which ten years ago did some really effective work; but the Sunday school as the teaching agency of the Church is passed by in neglect; scarcely once in fifty pages is it even mentioned. Why is this blindness? Because these men have not given practical study to the working of the Church, because they have not considered carefully the forces of religious education, because they have thought of the Church simply as an organization for preaching and have been fertile only in suggesting social possibilities.

The Sunday School Holds the Key to the Country Church Problem. It has a complete organization for reaching the whole country life. It has the Home Visitation Department for survey and gathering information, the Home Department, the Cradle Roll, organized classes for boys and girls with week-day activities, and adult classes for men and women with opportunity for discussion and organization for leadership. It has the spirit of devotion and the method of instruction. The true Sunday school is the most flexible, adaptable, and aggressive institution of the community. It uses the Sabbath and the week day,

it appeals to all ages and is organized both to study the problems of the Christian life and to apply them straightway in daily living. The Sunday school is readily brought into unity with other organizations. The lesson studied is common to all churches, the form of organization is fairly uniform throughout the chuches, and there is in every State and in nearly every county an interdenominational association. In no other form of activity have churches ever worked together with such harmony and success as in the conventions, institutes, and social gatherings of the Sunday schools.

Why the Training Class Should Lead the Way. The training class is, in most country churches, the only group organized for the study of problems within the local church. Its true scope is, therefore, far wider than the mere training of Sunday school teachers. It may include, with great profit, a survey of the conditions in local life which hinder religious education, and an endeavor to suggest the best remedies for the evils and to inspire and train leaders for specific service in the various Christian activities that have suffered by neglect.

It must be a class with a broad purpose. It should study the Bible, but also how to teach the Bible to particular ages and under special conditions. It must study the child, for the knowledge

of child life is just as much needed for the teacher of the small as for the teacher of the large class. But it must study also the home, the community, the public school, and local religious problems as a whole, for its aim is to change conditions by broad-minded, intelligent leadership.

The Class of Students. Every country church should have a training class of students meeting at the Sunday school hour. This may be a small class, possibly only four or five in number, but it may be a real class upon whose work much of the future of the school depends. Their work will be an elementary course, using the usual Bible outlines and studies in child life and methods of teaching, but, in addition, the appropriate task for such a class is the study of the organization and occupations of boys and girls in their teens. Let them begin with a survey, that is, a careful counting of numbers and study of real conditions about them. Let them ask how many boys there are in the neighborhood between thirteen and eighteen, how many are members of the church, how many attend Sunday school, how many are in day school, how many are at work away from home, how many are living in their own homes? Then let them ask the same questions regarding girls: the number of girls in the neighborhood, the number in Sunday school, the number in day school, the number away from

home, the number living in their own homes. In this way, they really find the most important problems with which they have to deal. Then let them ask what recreation, what amusements, what moral influences surround these young people? How do these boys and girls of the teen age spend their Sundays? Then let them make a study of possible activities, such as baseball, basketball, football, tennis, camps and picnics, boating, fishing, bird study, winter sports, cameras, singing schools, lectures, concerts, and the like. Let them ask what the churches are doing, what the day schools and other organizations are doing for the young. By correspondence, by inquiry, and by careful study of the local situation, let them be prepared to make recommendations to the church and to assume some positive leadership in such work. They can suggest to the organized classes or department for the teen years possible lines of activities and offer guidance and friendship. All of this lies within the real scope of a training class, for this is a class whose work is far more than the studying of lessons from a book. It is a class that is studying how to win to Christ and build up Christian character, how to make the church efficient and how to promote Christian living in the whole community.

The Class of Teachers and Officers. Can a train-

ing class of teachers and officers prosper in a country church? The question is, Is it practicable? It is always needed; that is conceded everywhere. It is not easy. The country is a busy place. There are special difficulties, but they are not greater difficulties than city people meet, who out of intense lives take time for special preparation in religious leadership. This training class should study the country life, because it is frequently the only adult group studying the problems of the church, and it must study the things that are vital to the church. In addition to the ordinary studies of a training course to which it should give careful attention, there should be some time—a part of each evening, or a number of the evenings—devoted to the study of country-life problems. To this end, there should be a small library of carefully chosen books. Literature upon this important subject is growing, and assignment and report of reference reading will make every session full of interest. Begin the study in order to recommend service to the whole church. Make a study of the community and ascertain facts by use of the home visitation plan for neighborhood, township, and county. This brings exact facts of church membership, the number of children and adults, within the possession of the class. Then let them ask such questions as these: What are the church

conditions compared with ten or twenty years ago? Why? What are the social and moral conditions compared with ten or twenty years ago, and why? How many people within the neighborhood live in their own homes? How many are members of churches? What are the community problems in which the church is vitally interested, and in which it ought to lead? What are the conditions of law enforcement? What is the condition of the roads? What social center is there? What is the efficiency of the public school? What can the church do alone? What can it do in federation with other churches? What can the churches do in cooperation with other agencies? The problems of the individual church—its finances, its grounds, its furnishings, its Sunday school equipment, its music—all these problems should be studied, with recommendations to the church and to the adult class or classes. This would represent the work of months, but once entered upon, these topics would prove of fresh and ever-increasing interest.

The Small School. The country churches themselves must furnish the men to lead the way to this moral and spiritual betterment. The country is not deficient in strong characters. Of that vigorous and versatile life which wins success in all lines of business and professions the country has furnished far more than its share.

It has sent to the city great numbers of men who have reached wealth and power. Ofttimes, however, the country life is sadly deficient in organization. The churches are small and struggling; they are doing much, but many of the citizens even in small communities are not reached. The churches do not unify the interests, nor meet the needs for social life. The buildings are open one or two hours a week, and the workers have little thought of adapting to the country the methods for the church or the Sunday school which are found essential in town and city churches. "I hold," says Professor Butterfield, "that the problem of the country church is the most important aspect of the rural problem. And yet," he adds, "I do not happen to know a rural church with a program of work that represents a really live attack upon the problems of rural civilization." The betterment of country life can come only through those who find it a congenial and satisfactory field for service. The Country Life Commission was wise in placing a large responsibility upon the country minister, but a larger vision of Christian service must be given to the layman as well. The problem is, at last, the training of leaders. The need is felt, the material is at hand, but aim, vision, and organization are wanting.

The Training Class Must Study the Problem of the Small School. The small school offers so many

distinct questions that it may be considered as a problem in itself. Much of the literature regarding Sunday school methods and organization is adapted to the larger schools and better-equipped buildings. Many of the addresses heard in conventions and institutes are applicable to the larger numbers and more favorable conditions of Sunday school life. From them the teacher in the small Sunday school frequently turns away in despair. Too often the worker considers all plans suggested impracticable, or, indeed, impossible in the school of smaller numbers, and yet the average enrollment of the schools of America is ninety-five. Three fourths of the Sunday schools of America are in the country or in villages of less than twenty-five hundred population. According to the best available statistics, more than half the Sunday schools have not more than ten officers and teachers. The average attendance cannot be more than sixty; so that no plans for the betterment of the Sunday school will prove efficient unless they take into consideration the schools where the organization must be simple, and it must be made very plain that the adaptation of methods is as practical for the small group as for the large one.

Adaptation of Methods. There are no special difficulties in the small school. All of the methods wrought out in modern Sunday school

development can be applied in the small school. They cannot, however, be utilized by mere imitation; nor can they be imported and mechanically applied. If the school has only one room, the question of grading will require skill and thoughtfulness to meet the conditions. Where the number of classes is small the adaptation of the lesson cannot be made in any arbitrary way, but must be carefully thought out in considering the pupils who are actually there. The same holds true of the general exercises of the school, its period of worship, and all of its activities. There are few things worth while that cannot be utilized, but they must be used with common sense, cleverness, and forethought. Those who are not willing to approach the problem of their own school in this sane, thoughtful way and make the adaptations to meet the actual conditions will meet with disappointment.

The Small School Should Aim at Completeness. It should never be satisfied with small numbers when around may be found children, young people, or men and women without religious instruction. But let us assume that it has met the full measure of its duty in enrolling the people around it. "Our school" should be a noble name, although its numbers be small. Its welfare and successes should incite enthusiasm as richly and abundantly as the swelling numbers and

larger returns of any large school. The small school may fill its place just as completely in the community, accomplish the full measure of its responsibility, and be just as truly an educational and spiritual success as the school with numbers beyond the thousand mark. The type of the small school is a school with five classes: a Beginners, a Primary, a Junior, an Intermediate, and an Adult Bible Class. In this three things are of supreme importance—the close, personal relation of the teacher to each pupil, the general meeting of the school, and the teaching or review by the superintendent. Where there is only one room much may be done in the way of class improvement, but the superintendent's words, the concert reading, and the meetings of the school as a large family must continue. When the numbers are large enough the younger children will be divided, giving two or more classes to the Primary, two or more to the Junior; then there is opportunity for organized classes among the Intermediate boys and girls with their week-day activities. A Senior class may be added with a study of leadership and activities in addition to the training class. The men and women in the adult class may also be divided; but if there be ten or more classes, the type is not changed, it is only developed.

A Call to Sacrifice and Service. The country

church needs social service as much as the country community needs the help of the church. So long as preparation for a higher type of service in the church is considered an irksome duty, there will be little progress, but with the larger vision, service and leadership will be counted a privilege, and the strong characters, the bright young men and women, will be ready to give the time for preparation for skilled leadership. There can be no healthy growth in the country-church life until there is a fuller and richer organization, and the training classes must form strong friends within the church and without for uplifting and awakening. They should appeal to ministers and teachers, to public-spirited and successful men and women. Courage and aggressiveness must come from the young. This class must catch a vision of work that no one church can do and thus plan for united activities. They must open their hearts to childhood and consider the fact that even the country child needs a larger play-life. They must study both the social and intellectual life of the young people, and breathe through all their activities the spirit of Christ. How noble a mission lies before them is indicated in the following quotation from Dr. Henry Wallace: "Of all classes the farming class is undoubtedly the most susceptible to religious impressions; and yet from fifty to

sixty per cent of the country people on the prairies and in the uplands the nation over have no church connection, and send for the preacher only for the solemnization of marriages and the burial of the dead. Never was there a finer field for missionary effort. Seldom has there been one so poorly occupied." The power of a Christian church to transform the life of a community has been proven a thousand times. Such high endeavor will be carried forward with noble zest when once the method and its object are clear to earnest young Christian leaders. When once a group of serious students ask themselves, "How can we enrich the home life and the personal religious life? How can we give proper reading? How can we bind together in fellowship those around us? How can the church be made truly joyous and helpful and build up in Christian character?" then the training class will be aglow with discussion; books and papers will be eagerly sought, and the spirit of sacrifice will pervade its meetings. The students will cease to ask, "How little can we do?" as those bearing a burden, but they will give themselves to such work with a noble enthusiasm that scorns to count days and hours. Professor Earp, in speaking of a recent conference of the Young Men's Christian Association, says, "It was the consensus of opinion of a select group of educators from colleges

of agriculture, theological seminaries and universities, and also men of affairs in home missionary and church federation work in the rural communities, and superintendents of central country schools, that the problem of the uplift of the rural life of America depends on the kind of trained social leadership we can put in the field." Why should not the teacher training class, working together with the adult organized class, meet this want and be competent to give the needed training for service?

Suggestions

The correspondence course will be found available for earnest students who cannot enter a class.

A neighborhood class can often be organized to best advantage.

A union class, drawing together students from several churches, will often prove a most helpful organization.

Well-planned social events will add much to the popularity of the class.

Each member of the class should visit, whenever possible, successful schools in country and city alike, take notes, and report to the class.

The teacher-training commencement can be made an annual event of widespread interest and the time for setting new standards for the Sunday school.

County Alumni Associations should hold annual banquets and picnics, and be constantly aggressive in promoting advanced studies and new classes.

Teachers in district or village schools will often be found most willing helpers.

Representation at State and county conventions will amply repay time and money spent.

Attendance on a Summer School of Methods offers a delightful outing and an insight into methods of work and personal acquaintance with Sunday school leaders.

The class should lead or assist in a religious census through home visitation and social survey of the community.

The class should use great care in finding the best methods of adapting room and gradation, and suggest the best possible organization for its own school.

The county work of the Young Men's Christian Association offers many valuable suggestions. Cooperation between it and the training class will be of great value to both.

The rural welfare movements of the State universities should be studied with great care, and their institutes should afford well-filled notebooks for the students.

VIII

THE COLLEGE TRAINING FOR RELIGIOUS LEADERSHIP[1]

The Appeal of the Sunday School to the College. The Church and its chief educational agency, the Sunday school, are looking to our American colleges, the great majority of which were founded *pro Christo et ecclesia,* for trained officers and teachers. It is perfectly obvious that these organized agencies of religious education can never satisfactorily solve their fundamental problems without the cooperation of the colleges. Not until our American colleges and universities begin to send out a large body of lay religious leaders, possessed of a definite, systematic knowledge of the Bible, and of the important principles and methods of religious education, will the Sunday school become the efficient educational agency that our modern civilization needs. The future of the Church in America depends largely upon whether or not the colleges supply this crying need for trained lay as well as professional leaders. The reasons, therefore, why the Bible should be thoroughly taught in the

[1] This chapter is taken by permission in large measure from the report of Professor Charles Foster Kent on "The Bible in the College Curriculum."

college curriculum are many and cumulative. They appeal to every serious-minded college student as well as instructor, for they are educational as well as religious, individual as well as social, philosophical as well as practical. They concern not merely the church, but the nation, for the foundation of all that is best in the civilization of the present, as well as of the past, is derived largely from the Bible, and the Bible can be made effective only as it is thoroughly taught to each rising generation.

The Denominational College. Professor Coe has aptly said: "The endowments of the denominational colleges were obtained upon the theory that these colleges were to impart a religious form of education. I think it not too severe to say that, as a rule, these institutions have swerved from the purpose to give such education. I believe that we could carry through with considerable success an agitation for the fulfillment of an implied contract on the part of these institutions. I do not know why the churches should give their money to colleges that do not assist the churches directly in carrying out their own functions." The denominational colleges have been, in the years of rapid educational advancement, in hard financial straits. The vast endowments of a few great universities, the splendid liberality of the States toward their own institutions have

placed the church colleges at a great disadvantage. The cost of laboratories for scientific investigation and the great sums needed for engineering departments have been beyond the means of the small college. It has tried to keep up the struggle and win students by maintaining such scientific laboratories and departments and athletic grounds as it could afford. In this competition it has been frequently led to neglect the more definite religious training as a less popular appeal in winning students.

The Rev. John B. Magee, writing in The Christian Student, makes this criticism on the Methodist colleges after examining the catalogues of forty-five: "Our next step was to select all the courses which might be considered not only intimately, but even remotely related to religious education. These courses were grouped under ten heads ranging from general psychology to the Bible and including child study, denominational history, etc. We now calculated the number of hours of recitation per year in each of the subjects named and in each of the several colleges. A study of the chart resulted in the following surprising facts: Only twenty colleges out of the forty-five provided for religious education other than Bible study. Only seven offered courses in the psychology of religion; eight offered pedagogy as applied to the Sunday school; four pro-

vided for a study of denominational history; eleven offered a study in Christian missions. It was next observed that, with the one exception of Bible study, the more remote the subject from religion the larger the scheduled hours seemed to grow." In conclusion, he asks these pointed questions: "Is there any possible connection between what has just been said and the present poverty of our churches in religious workers? Should our churches longer be compelled to depend upon mere novices, when other fields are demanding experts? Again the question comes, does not God have a right to the best?"

What the College Student Needs. The proposed courses here outlined are those presented at the Cleveland Convention of the National Religious Education Association by Professor Kent, of Yale, in behalf of a joint committee. Obviously, the detailed number of hours, the exact titles, and the order of courses will be worked out differently in different institutions.

The following outline indicates briefly the general character and relations of the different courses:

FRESHMEN AND SOPHOMORES

1. Aim of Courses: Religious adjustment and point of view; systematic knowledge of the background and vital personalities and teachings of the Bible; a historical basis for individual religious thinking

and for later curriculum study; preparation for intelligent and efficient religious leadership.

2. Suggested Courses of Study: (*a*) OLD TESTAMENT HISTORY (3 hours 1st semester or 2 hours throughout the year).

A brief but comprehensive survey of the chief personalities and events in Israel's history from the days of Moses to the end of the Maccabean struggle, giving special attention to the work of the prophets, to the way in which they met the political, social, and religious problems of their day, and to the meaning and present significance of the universal principles which they proclaimed. (*b*)NEW TESTAMENT HISTORY (3 hours 2nd semester or 2 hours throughout the year).

The Jewish and Roman world in which Jesus lived; a constructive study of the personality and work of Jesus and of his fundamental teachings, and of their practical interpretation in the activity and preaching of the apostles, especially of Paul, and in the growth and extension of Christianity during the first Christian century.

JUNIORS AND SENIORS

1. Aim of Course: Detailed acquaintance with the literature and the social and religious teachings of the Bible. Their interpretation in modern terms. Training for effective social and religious activity in the church, the Sunday school, Christian Associations, social and civic organizations.

2. Suggested Courses of Study: (*a*) THE BIBLE AS LITERATURE (2 hours throughout the year, or 3 hours one semester—after Old and New Testament History).

The purpose is to gain an intimate acquaintance

with the chief masterpieces of biblical literature and to interpret them in the light of their historical setting and their literary form, and to lay the foundations for an intelligent study of modern literature.

(*b*) ISRAEL'S SOCIAL INSTITUTIONS (2 or 3 hours 1st semester—after Old and New Testament History).

Evolution of the Hebrew family, tribe, and state; social relations and the customs and laws regulating them; the religious and humanitarian principles underlying the Old Testament legislation and their modern application.

(*c*) SOCIAL TEACHINGS OF JESUS AND THE PROPHETS (2 or 3 hours 2nd semester—after Old and New Testament History).

Historical study, classification, and interpretation of the social principles and teachings of Israel's prophets and sages; comparison with those of Jesus and of the primitive Christian Church; influence upon modern institutions and conditions.

(*d*) DEVELOPMENT OF RELIGIOUS IDEAS (2 or 3 hours throughout the year).

Origin, chief characteristics, distinctive teachings, historical development and social value of the world's great religions, especially of Judaism and Christianity.

(*e*) HISTORY AND AGENCIES OF RELIGIOUS EDUCATION (2 or 3 hours 1st semester—after general course in Psychology).

Aims and methods of the Jewish and Christian systems of religious education; the modern religious education movement; its history, aims, and agencies, with special emphasis on the equipment, organization, and efficiency of the Sunday school.

(*f*) PRINCIPLES AND METHODS OF RELIGIOUS EDUCTION (2 or 3 hours 2nd semester —after general course in Psychology).

Study of the significant psychological characteristics and the religious and moral interests and possibilities of the individual at each stage in his development; educational values of the biblical and extra-biblical material and of the different types of expressional activity; the way to utilize them most effectively in the work of religious education.

History, Principles, and Methods of Religious Education. Already courses in the history and theory of teaching have found a place in the curricula of the majority of our American colleges. At least one three-hour semester course in general education, as well as in psychology, should be made the basis for the more advanced study in the field of religious education. The detailed courses outlined in the chart are presented with some hesitation, for we are still in the pioneer stage. They embody, however, the results of five years of experimentation at Yale and other institutions. They are developed purely from the point of view of the undergraduate. If offered to graduate students, they would naturally be developed into a series of courses. They are intended primarily for the leaders of voluntary classes in connection with the Christian Associations and to train lay as well as professional

teachers for the Sunday school and the organized agencies of religious education. The first semester course considers briefly the aims and methods of the Jewish and Christian systems of religious education and, above all, those of the Great Teacher, whose example and message are the guide and inspiration of the modern movement. The major part of the semester is devoted to a study of the history, the aims, and the organization of the modern agencies of religious education, with especial emphasis upon the home, the public school, the college, the Christian Association, and the church school. The second semester course will doubtless at first appeal to a larger number of students. It is intended to bring to the study of the peculiar problems of religious education the practical contributions of modern psychology and education. It aims to investigate first the significant psychological characteristics and the religious and moral interests and possibilities of the individual at each stage in his development; then to approach and evaluate the biblical and other available material from the educational point of view and to estimate the relative values of the different types of expressional activity. Finally it endeavors to make clear the best methods of combining the results of religious psychology, pedagogy, and biblical scholarship in the work of the teacher and of developing effective

Christian character and activity. The success of these courses also depends upon the character of the supplemental clinical work that is done by the students in connection with the local churches, Sunday schools, and Christian Associations, and under the general direction of the instructor in charge of the curriculum courses. In institutions where the proper instruction is available, an independent course in the psychology of religion may profitably be added, but it has not been tabulated in the outlines, for it was felt that it belonged more properly among the courses offered to graduate students.

The Minimum and Maximum Requirements in College Training for Religious Leadership. At this stage in the history of religious education a half loaf, or even a quarter loaf, is better than none at all. With the united cooperation of the college instructors in the Bible, of the leaders in the Religious Education Association and in the college Christian Associations, and of the officers of our more progressive colleges, the time is not far distant when the great majority of our college students will elect at least one or more of the courses here outlined. They have been outlined in part with a view to meeting the various needs and interests of different classes of students. To the majority the elementary courses in Biblical history, if properly developed and taught, will

doubtless make, as they should, the strongest appeal. To this should be added the one-semester course in the principles and methods of religious education, with the background of the general college course in psychology. To these courses is added the clinical experience in connection with the work of the Christian Associations or local Sunday schools.

A reasonable standard, which it is to be hoped the Christian Associations will set up for their college and general secretaries, and the church schools for official and teaching positions, may be defined in terms of semester hours:

Old Testament History	3 hours
New Testament History	3 hours
The Bible as Literature or Israel's Social Teachings and the Social Teachings of Jesus and the Prophets.	4 hours
Development of Religious Ideas	4 hours
General Psychology	3 hours
History and Theory of Education	3 hours
History and Agencies of Religious Education	2 hours
Principles and Methods of Religious Education	2 hours
Electives in Philosophy, Ethics, and the Social Sciences	6 hours
Total semester hours	30

One third, if not one half, of these courses would naturally be elected by the average student. The attainment of this special equipment for the work of religious education, therefore, requires a comparatively small proportion, at the most not more than one sixth, of the total number of hours in the average college course. The next logical step is for the colleges not only to provide for these courses, but also to give special credit or certificates to students selecting them. Recognition of such certificates by the different denominations, the Christian Associations, and the International Sunday School Association, and insistence that candidates for responsible positions in these different organizations hold these certificates will immediately give the much-needed definiteness to the demands of the various organized agencies of religious education and at the same time present to the colleges and to the student body a clearly defined yet attainable goal for which to work.

IX

THE TRAINING OF THE ELEMENTARY TEACHER

The Little Child. "The little child is God's most wonderful creation." The mind of the little child is the only entrance to the inner life of the child world. No one may hope to know the mind of the adult who has not come by the pathway of the child's mind. Child study is absolutely essential to any intelligent idea of mental development. It becomes a fascinating and delightful study when its importance is seen and its methods understood. A new world opens and an endless field for research and inquiry is suggested by the face of any child. While the teachers of Beginners and Primary children have distinct problems, and there are differences in methods, yet suggestions and literature available for these departments are so ample that for the sake of brevity they will considered together in this chapter. The teacher will find the child needs reverent and loving guidance regarding God and duty, prayer and faith. The teacher does not bring these ideas as a surprise to the child, but finds the child eagerly and frankly asking the great questions out of his own heart.

The Beginners' Department. The importance of

the Beginners' Department should be clearly recognized in the teacher-training class. The teacher who enters into sympathy with a little child will soon find the open door to the home. She will receive from the intelligent Christian mother appreciation and assistance, for every mother is eager for suggestions about the home teaching of her child. The teacher may find the home life ignorant or unhappy, but the opportunity for making it better, and so improving the life of the child itself, is offered more freely to her than to any other. Her unpaid interest in the child, her success in winning its love, and, above all, her religious purpose will win the heart of the mother and the respect of the father, where all other attempts have failed.

The Teacher the First Object Lesson. With little children sight and touch are the ruling senses. Their world is within the range of the eye and reach of the finger. Object lessons, pictures, motions, bright colors, and varied forms always attract them. But the child cannot be left alone. It must always be in some one's company. Education is given by personal touch. The immediate impress of the mother above all others molds its life. But the teacher also is the object of intense interest. Not what she shows and handles, but what she herself is, makes the deepest impression in that Sunday school hour.

The Ideal for the Beginner's Hour. The atmosphere of joy, of happiness and beauty, is the teacher's first and great contribution to her work. It goes forth from her. She will plan equipment, decorate the room, secure chairs, carpet, pictures, and the delightful surroundings fitted for the children's hour. Her appeal for such equipment will seldom be in vain, even in the plainest church. She can, at least, secure a corner, displace the high pews with small chairs, and by some screen or curtain secure a nook for the children. The most conservative on the board of trustees will hardly refuse her appeal. With the separation, songs and prayers and the little activities, not only delightful but essential to the Primary work, are all within her control. She wins instantly the quick sympathy of the children by her loving attention, and by rapid suggestions she leads them through graceful movements, happy songs, and a moment of prayer into the very spirit of the kingdom. Kindness, love, and reverence are there, not in theory, but in the very atmosphere of that delightful hour. The child feels it, and what the child feels influences its character. She is not to repeat the lesson of the kindergarten or of the home, but through the picture, the song, and the story to make a distinct religious impression. To do this calls for rare delicacy and restraint. It is hard to see through a

child's eye. It requires a refined touch to teach religion to the little child. One is apt to do too little or too much. The child is interested to know the world story. God as the Creator of all, the Father of all, the kind provider, satisfies the deeper questioning of the little mind. The sun, the wind, and the rain, the animals and their good shelter are all rich story material in which the religious lesson finds its natural setting. Then the teacher can direct the work of .character-building through the impressions she makes upon the plastic mind of the child. Undisguised envy, anger, and jealousy even now often appear in the child's heart. The child is inherently neither good nor bad, but presents undeveloped capacity for either. In a very simple way the teacher should give direct, as well as indirect, religious lessons. Jesus, the kind Friend, should be revealed to the child with reverence and loving faith. This will be no difficult task. The teacher who finds him real in her own hour of prayer can make him real to the children in Bible story and in her word pictures.

Preparing to Teach the Beginner and the Primary Child. The effective teacher of the Beginners is a woman. Her fine sympathy, the instinct of the mother heart, her richer poetical nature especially fit her for this task. But the teacher of Beginners, if she have not the natural aptitude

for this work, will find little delight in it and develop little skill. It must be a labor of love, and with this joy of the heart the labor itself becomes a delight. She should love nature. She should love God and speak out of a sincere joy in her interpretation of the world as divine. She should love children enough to care for them one at a time, with a painstaking study of the individual child. If the children are simply children to her, she will fail to do the finer type of work, because no two are alike. Her work is, first, to see them as they are, and then to call forth the finer possibilities in each individual. This can be done only through that sympathetic insight which reads the secret of each particular life.

The Primary Child, from six to nine years of age, is in many respects like the Beginner. The power of emotion is very strong. The child is exceedingly susceptible to suggestion; the intellect is rapidly developing, and the will is growing stronger. Toward the latter part of this period there is a marked intellectual development. The child has begun to go to school and has much wider interests, but the opportunity of the Sunday school teacher and the methods are practically the same as with the Beginners.

Study of Child Nature. Teachers and students to-day hear much about child study and psychol-

ogy. It sounds alarming. They are busy men and women who do not care to take up studies of an abstract nature or are not impressed with the need or value of this study; but it is in reality very practical and helpful. Professor William James says: "A complete knowledge of the pupil, at once intuitive and analytic, is surely the knowledge at which every teacher ought to aim. Fortunately for teachers, the elements of this knowledge can be clearly apprehended. The amount of science which is necessary to all teachers need not be very great. For the great majority a general view is enough, provided it be a true one; and such a general view, one may say, might almost be written on the palm of one's hand." Child study is a study of the mind's growth, the study of the unfolding of the inner life—the most fascinating quest in the world. The key to modern education is found in its sympathetic effort to study and understand child nature.

The Hour of "Instinctive Readiness." The child is no longer regarded as mere undeveloped man. Childhood is a full life in itself, rich and well-rounded at any period, but characterized by swift transitions. Each period must be given its full nurture, or the next will be dwarfed. "In all pedagogy," says James, "the great thing is to strike while the iron is hot and seize the wave of

the pupil's interest in each successive subject before its ebb comes. To detect the moment of instinctive readiness for the subject is, then, the first duty of the educator." The intelligent teacher sees that the powers of the growing life develop in a definite order. In the primary child the imagination reaches its climax. The teacher must use picture words. There is an hour of "instinctive readiness," and there is one magical word, as in the Arab tale, at which the door will open. And if the teacher stand and shout other words, they may be good words, but there is no magic in them, and the gates do not open. We may shout important definitions or wise abstractions at the little child, but he hears them not. We must come with the magic of the intelligible story, the appeal to the emotional life, with just the words and pictures for which this child instinctively yearns, or there will be no open doors. The imagination keeps the door, and the eager little soul sees and hears the big world on every side. The senses are keen, the brain is eager; but the time for reasoning closely has not come. No Oriental story-teller could speed faster on magic carpet, and no wand in the enchanter's hand can transform common stuff so fast as this cunning little juggler works. The boy bestrides the stick with all the horseman's joy, or the little girl clasps a bit of rag to her breast and sings

to it with all the delight of a mother's heart. The corner of the yard becomes an enchanted forest, and, with a wave of the hand, the dining room is transformed into a fairy palace.

The Imagination. The teacher must come, then, with words that paint pictures, with words that are songs and poems in themselves. Teaching can be no dull routine, if it is to fit this brilliant fancy and meet the wants of this eager little mind. The simple wonder of the child is gratified by meeting fact pictured in lines the eyes see clearly. As the rapt story-teller sees and describes vividly, it is for the child a real experience, so strong is the power of imagination. The finer culture of the imagination, the development of fear and wonder into reverence, the disclosure of the heart-life in nature, and the personal power behind nature—this teaching requires the very purity of heart and noble simplicity of intellect that unite to form the loftiest type of instruction. What portrait painter has ever been true to the color of the cheek of the little child? What artist has ever drawn curves and outlines that compare with the grace and beauty of the child's face? And yet the inner life is more subtle than the outer, and the soul of the child waits to be molded by some one's hand. The teacher is writing on a sensitized plate. The words may not be exposed to the light for long years, but the very lightest

touches are indelible. Colonel Parker says, "The rankest materialism in its worst form has never struck harder blows at the true spiritual life than the ignorance of misguided parents who keep their children from fairy life and fairy-land."

The Bible Story. The teacher of the child must be an attractive story-teller. The Bible is the story book of the world. Professor Mutch says: "There should be two hundred Bible stories so mastered in their narrative and dramatic features that they can never be forgotten, but are on tap for any emergency. These stories cannot be used if known only by titles; but there must be a wealth of detail, which will admit of selection to suit the age and attainment of those taught. To master two hundred Bible stories in this way is an ideal limit; but it is also a practical goal toward which one may be actually working, and there is no kind of preparation open to the teacher that is so rewarding as this, and none so easily within the reach of all." The Bible has the dew of the morning, the sweet, poetical simplicity of early life. No Greek mythology, no Norse legends, and no folklore anywhere appeals to the child more than the Bible story. It is true to life, it has movement and action, and yet the light of God's love and God's justice shining upon every deed. The pith and power of its poetic freshness

possess a charm that captures the child. The child feels its subtle spell and listens with beating heart. The element of mystery is there, and not the flat matter-of-fact of the modern style. Our story-tellers are ransacking the literature of the world and coming back with new appreciation of the Bible story. The teacher cannot take these stories out of their setting and tell them effectively, but they must be studied in their native home. They must be presented with fidelity to the text. There must be a reverent and thoughtful knowledge of the whole book in order to appreciate their value. The child, with open-eyed wonder, seeks larger pictures of the world than his eyes can see. The Bible stories are true, and yet they satisfy the imagination and come with the answer in poetic words to the questions, Who is God? What am I? What is this world?

Child-Welfare. Child-welfare is a word that has now, in all Christian lands, and in them only, a magic appeal. It suggests the practical program for the grades of the Sunday school. From the hour when the little beginner pushes or strikes a tiny neighbor up to the day when the men in the adult class discuss, "What is a fair wage?" the work of forming social ideals goes rapidly forward. The teacher, with open Bible in hand, can make real to all classes from childhood to manhood that these streets, these homes

and shops and farms and stores are all to come under the laws of the kingdom of Christ.

The training of the teacher in regard to the welfare of child life develops a noble concern and reaches out, when rightly guided, far beyond class and school and embraces the neglected, the ill-treated child, the one surrounded by poverty and vice. Then the opportunity for helpfulness can be presented to the children in the Sunday school classes. The primary classes may receive their lessons in social help as they make real sacrifices to meet actual needs. The glow of joy in the face of the child who has done something generous for a weaker one is ample reward. But the result does not end with the action; for in this practical way the teacher is developing in the child a habit and an appreciation of social service.

The Development of Child Religion. In The Training of Children in Religion Dean Hodges summarizes admirably the religious truths which meet the needs of the child's nature. He describes what the consciousness of the presence of God means to a child, how religious teaching answers the desire for knowledge, and the quick response of the child's heart to summons to loyalty. "The child who has been so trained that the constant presence of God is a sure conviction can be trusted anywhere. He has within him a defense against evil and an inspiration to do good. His

own, native, independent desire is to please God. He has a talisman of protection and strength which no amount of moral teaching can give him. He has been given a spiritual endowment which will make him rich as long as he lives. . . . We are by nature inquisitive. Satisfying answers to the elemental questions about life and death can be given only in the language of religion. . . . The spirit of loyalty which makes a child endeavor to be like some great person about whom he has heard, and which impels a child to say to himself, 'I cannot do this or that because my father or mother would not like it,' produces a similar allegiance of admiration and of affection to Jesus Christ. To develop such loyalty in childhood is to render a service of inestimable value. It is to do the greatest thing that can be done for the shaping of character."

Aims. What aims should be kept in view by students preparing to teach Beginners and Primary children? (1) To quicken the powers of observation, so that it may become a delight to be accurate and true in observing children at their play. (2) To make the mind alert and eager regarding child life. (3) To recall one's own childhood and return across the bridge of the years to one's own playground. (4) To incite such an interest in child psychology that it will become a fascinating subject for reading and

study. (5) To awaken the social interest in the home life of children and suggest the reaction of the child upon the home and the possibility of the sympathetic relationship between home and school. (6) To learn such reverence for the child as will lead to perfect frankness, so that no deceit shall destroy the child's trust in the teacher.

How Will the Training Class Help the Teacher of Beginners and Primary Pupils?

It will induct her into the fine art of story-telling and give her inspiration and skill in using it.

It will reveal to her the brilliancy and many-sidedness of the child mind.

It will unfold to her the dignity of the elementary teacher's work.

It will unfold the wealth of poetic and sacred literature at her command.

It will explain the value of action in the presence of children and the impression made by acts on their religious nature. The teacher will learn to think far more about what is seen by the eye than what is heard by the ear.

It will suggest the value of dignified yet animated and fitting religious ceremony.

It will show that seeds of reverence for God, the Bible, the Church, for prayer and praise are best sown early in the child's life.

It will disclose the fact that the supreme interest of the child is in a person, and that the teacher may be the most important person.

It will suggest the most helpful books for her department.

It will lead her to become a student of nature in its happiest moods, because she cannot teach unless she go to the trees and the fields, the flowers and the sky for story and illustration.

It will disclose the true teacher's delight in studying the individual child.

It will put her in close and sympathetic touch with the group of teachers who are doing some of the finest and most effective teaching in the world.

It will lead her to a study of child welfare in the community, with suggestions and plans for active work.

It will guide the young teacher in developing and directing the emotional life of children so that it will find normal expression in acts and habits.

It will call attention to the value of the child's play.

It will lay stress upon first-hand observation of children.

X

THE TRAINING OF THE TEACHER OF JUNIOR PUPILS

Characteristics. The best teaching to-day in the Sunday school is done in the Primary Department. We all rejoice that this is true. This noble result has come through the self-sacrifice and insight of many devoted and highly intelligent women. But while the primary teacher is watching eagerly the progress of her pupil, a wonderful thing takes place—even before she is aware of it her pupil has gone. The imaginative child is there no more, but another has taken its place. As the wicked witch in olden time was ever bringing the changeling child, to the dismay of parents and the delight of romantic story-tellers, so this thing happens to-day to the dismay of the teacher. The child has made the journey from six to ten. Fairyland and all its rapt wonder are of the past, and the matter-of-fact child, hungry for information, eager for action, longing to do and to dare, is before the teacher. Repeated actions are hardening into habits with strange rapidity. As the sculptor with mallet in hand works upon his marble, just so are the brain tracts fashioned and the char-

acter made, and shape is given to the life in the rapid movements of these months. The child is submissive, yet it is selfish, lacking in finer sentiment, and the teaching cannot be the same as it was in the other years.

The Teacher's Special Tasks. A true teacher now insists upon repeated acts of courtesy and kindness, demanding, with strong emphasis, promptness and thoroughness, for habit now fastens itself for life. The teacher should now store the brain with the noblest hymns, Bible chapters, the dramatic incidents in the history of the Church, "the things a Christian ought to know and believe for his soul's health." The hand is given a chance to work, to make something of its own, that brings the far-away names into the circle of real knowledge. Jerusalem and Bethlehem put on the map by a girl's own hand have a definite location. The Jordan and its deep gorge come almost as near as the river running by the house, when they have been molded by the lad's own hand. The story of Joseph or incidents from the life of Christ written out and illustrated by rough sketch or pasted picture, now become facts grasped and held within the circle of definite ideas. The teacher has, by tactful suggestion, led the inquisitive brain into choice storehouses to garner the treasures. She has, by insistence, trained to the noblest forms of action and led the

way to the self-activity of the spiritual nature through forms of song and prayer. She has presented the Church in its dignity and power and put the duty of reverent attendance among the essentials of conduct. She has supplemented the teaching of the Christian home, and reenforced, so far as she may, the work of the public school. Real teaching demands an energy that outruns the restless mind of the boy and a cleverness that forecasts the swift workings of the girl's emotions. She has dealt with her pupils one at a time. A union of firmness and love, of authority and comradeship, has bound them to the teacher. But it has required a particular knowledge, applied with tact and common sense and deep prayerful earnestness to each individual child, to call forth the finer elements of strength in the character and to find just what each is willing to seize and to hold of the precious stones of information lying within reach of this particular age.

How to Use the Bible. The mind receives impressions like wax. The facile brain grasps words with rhythm, fire, and beauty in them. The child of this age delights not only in deeds of power, but in the poetic expression of them. In the Bible is the matchless English style. The dignity and simplicity of our tongue reach their height in the translation of this book. The great

chapters of the Bible once taken by this eager brain, are stored in its treasure vaults for the days of need. Much is said to-day about fastening upon the child's mind words it cannot understand, and a just protest is made against demanding mechanical action of the memory; but the classic pages of poetry and chapters of the Bible are not included in this criticism. Their beauty and eloquence do attract the child. Much of their moral and spiritual value is already within the reach of his mind. The teacher who has not felt the spell of the Bible writers in times of quiet and thoughtful study, who has not read again and again the matchless chapters that have carried the message of inspiration to so many thousand hearts, cannot hope to impress any class of restless and play-loving children with the need of committing its pages to memory.

Storing the Memory. Rote teaching, after all, has power. The Mohammedan uses no other method. His education is not the highest, but he accomplishes what he sets out to do. He fixes not only the words of the Koran, but a reverence for it and a sense of its value so deep that not one in ten thousand ever rejects its pages. It is not a broad education, but it is intense enough to achieve its purpose. The Chinese student has not discussed Confucius; he has simply learned the words. A distinct type of mind has been

produced. The teaching has wrought exactly what it desired. The character is on a level with the precepts of the shrewd old sage. A changeless type was produced, because that was the thing sought, and until the present the people have been held stationary through the centuries by the memory method. Men who learn the words of the New Testament with reverence will have this reserve power, and as much more as Jesus is above Mohammed or Confucius. A few memory verses are not a mental store rich enough for Christian knowledge and character. In a convention in a far Western State, at the morning devotional hour, the leader asked for quotations of Scripture. It was a large, intelligent audience, responding freely. The familiar verses of Scripture were repeated over and over. The range was very narrow, and but few were able to give even these verses with accuracy. The ear constantly detected guesswork, instead of precise quotation. They had the idea and many of the phrases, but not the exact words of Scripture. Had these persons committed some of the great chapters of the Bible to memory in the years of childhood, the words of Scripture in their power and beauty would have been a mental treasure always at command and a never-failing store for the hour of spiritual need.

The child at this age loves rime and rhythm,

and the poetical cadences of the Bible and the beauty of its imagery are the finest aids to the memory. The memory of the child at this period should be treated with as great care as is bestowed upon the eyes. Its unusual power should be treated with the same regard as that given to a special faculty. Not alone should the injury and false use of its extraordinary vigor be averted, but the neglect to give it the classic words of inspiration impoverishes the life and leaves gaps in the very foundations of religious character. The choice words of the poet and evangelist, of the prophet and apostle, and, above all, the exact words that Jesus spoke should be a part of the mental treasure of every child as he faces the years of youth. It will require some discipline and sometimes much tact in the way of incentives and inducements to lead the careless boy and girl to give the attention necessary, but if line upon line and precept upon precept is the practice in these four years, we shall detect it in character formation in later years.

Character Building. Children of this age have the practical bent of mind. Their feet are on the earth; the sweet wonder of childhood has left them. They crave the swift action, the vigor of fighting men, the daring and romance of intense life. Again the Bible fully meets, in the hands of a skilled interpreter, the needs of this stage

of mental development. It is a book of deeds and of forlorn hopes turned to victory: the sling against the giant's sword, the three hundred against the Midianites, and the twelve men who went out to conquer a land. Here, in very fact, one does chase a thousand and two put ten thousand to flight, and even then "the battle is not to the physically strongest." The Bible has had power to steel brave hearts to fight even unto death for the sake of righteousness. The early martyrs from Polycarp to Huss, the Luthers and the Knoxes, the Cromwells, the Wesleys and the Livingstones have all found here chapters for their hours of discouragement that inspired loftiest hopes within them. These words of the historian, the psalmist, the prophet, and the apostle have the same power yet to stir the heart and inspire the soul. Our work is not to entertain classes of restless boys and girls, but to breed a race with dauntless moral courage. Our work is to teach self-denial, loyalty to conscience at any cost, and faith in the God of battles as a living God. There has been no other power like this book to shape men of heroic mold. If we fail to-day, it is the fault of the teaching. No men with this book in their hearts have ever been defeated. To-morrow may have no sound of cannon, nor smell of powder, but it will call for deeds just as brave, for men and women just as

strong to face new issues as were those who confronted the hosts of Assyrians or saw the fires of the martyr days. The Bible is the book to inspire heroic deeds and self-denying lives, but it can be taught only by those who have absorbed its spirit and who, in deep sympathy and clear faith, reveal its teaching in their own lives.

Junior Age Less Attractive than Others. The physical vigor and the noise turn many teachers away from Junior pupils. There is something lovable about the little child, but boys and girls of this age are not so attractive, nor do they display affection as in the earlier childhood. There is not the apparent promise that belongs to later years. Discipline is required. It is sometimes difficult, nearly always unpleasant. The subject-matter is not so interesting. There must be much of repetition and drill. There is less of the joy of story-telling than in the Primary, less freedom of mind than in the Intermediate years. For these reasons the teacher will often choose the younger or the older pupils to the neglect of the Junior Department.

The Importance of the Junior Department. The importance of the Junior Department has never been fully appreciated. This is the formative stage; "habit is making permanent pathways of nervous discharge." The impressions are often lost to the teacher's view, and the effort seems to

end in failure. There is need of a faithful study and painstaking observation of these fateful years, that their true importance may be judged aright. This is the seed-sowing time, and the homes, the schools, and the teachers who fail in careful choice of the seed, or skillful preparation for its lodgment in the soil, will be sadly disappointed in seeking later harvests.

It has been taken for granted that the Junior child will stay in the school. Dr. A. H. McKinney calls attention to a fact that may be verified by a direct investigation. He says the leakage is far greater in the Junior Department than has been thought. We have marked the Intermediate as the time for breaking away, but the secretary's books will show sad losses in the later Junior years. And those who remain are often, in their own minds, on the point of departure. Though still on its roll, they are really lost to the school, because their interest is lost.

Some Things the Junior Teacher Ought to Know. The Juniors are boys and girls; they are not little children. The pupils know this fact, and know it with pride. If the teacher does not know it, so much the worse for the teacher. Restlessness is changed to activity and demands something to do that is worth the doing. Handwork should be thoroughly studied by the teacher. Thorough study means that it will be made absorbingly

interesting, and yet never be an end in itself. It is a true means of expression, a priceless educational method, which should never be used except to convey a definite lesson, and because it is the best means of expressing that lesson. Bible-reading is now in the teacher's keeping. If each pupil owns a Bible, brings it to the school and finds the lesson and quotations in his own book; if the hero stories and golden chapters are all located on pages that are well known, then a Bible student is receiving his first training. A firm foundation will then be laid; but it can be done only because the teacher has planned and taught with loving foresight and skill and has given a standard of action to the Junior Department that has impressed the boys and girls as the noblest thing to do.

Giving. If giving is to be a life-long service joyfully rendered, this is the time for its beginning. The boys and girls are handling small sums, for the first time, often earned by their own hands; and they now begin to grasp or to give. The strong appeal of the teacher should guide the impulses to generous conduct by suggestions. The spirit of benevolence and the missionary spirit can now be cultivated. It is the hour for first insight into the working plans of the church. The practical mind of the Junior pupil asks, How is it done? What is it for? Where does the

money go? Who pays the minister? Why buys the coal? Who helps the poor? These are the morning hours of Christian stewardship. Mrs. M. J. Kennedy says: "Long ago I had some boys who used laughingly to say that I expected them all to become deacons, trustees, or superintendents. Every one of that group has become one or other such officer."

Right and Wrong. The keenest inquiry of the Junior is about the certainties of life. He wants to know its laws; what is really true, what is not true. "What is right and what is wrong?" are the questions he often asks, and the answer from the teacher who holds his respect is never forgotten. "As a matter of fact," says McKinley, "conscience is formed and fixed for life in most persons before they are twelve years old. Only a great revolution can change it after that."

How May the Training Class Help the Teacher of Junior Pupils?

Present the characteristics of the Junior age clearly.

Suggest the best books obtainable, chapters in large volumes, and special articles in periodicals.

Encourage an attentive study of boys and girls in the Junior age, with close observation of their games, friendships, reading, and other interests.

Suggest plans for week-day entertainments and companionships with boys and girls.

Outline plans for special classes, with a report to training class, concerning success or failure.

Encourage teacher to use manual work as an expression of the pupil's ideas. Impress the thought that the hand is ever leading the brain at this age.

Encourage careful teaching of the great hymns, the classic chapters of the Bible, and its hero narratives.

Advise the constant study of history and of current records of deeds of bravery, charity, and unselfishness that may be presented to pupils.

Study delicate and effective ways in which cleanliness and purity and the refinements of life may be set before the pupil.

Give special thought and study to the troublesome pupil, and secure a story of personal observation that may help solve particular problems.

Advise regarding discipline and the kind of activity that makes discipline unnecessary.

Suggest how reverence for parents, for church, and the great truths of religion may be impressed.

Study the most tactful and successful manner of leading the pupil to accept and live in accord with the teachings of Jesus.

Study the value of appeal to the sense of fairness and right in the pupils themselves as aids in securing order and gaining attention.

Recall that at twelve Christ was about his Father's work. The Junior should be a conscious worker with God.

Make use of the stereoscope and stereograph to bring science, customs, and great pictures within the real grasp of the questioning, fact-loving mind.

Drill and review for the Junior are absolutely essential. They should be conducted with spirit and animation, but the essential lessons must be fixed by vigorous repetition.

XI

THE TRAINING OF THE TEACHER OF GIRLS

The Young Girl. The mother who keeps the heart of the young girl safe in her affections, and the teacher who wins her life for pure womanhood are laying up treasures the most costly and precious this earth contains. On the one side, the young girl of to-day is idealized and idolized. She has education, wealth, pleasure, freedom offered her as never before in the world. But, on the other side of the account, the most tragic and heart-breaking stories of modern sin find their victims in the young girl. Industry bids greedily for the toil of her swift fingers; vice, rich and organized, seeks her youth and beauty; luxury appeals to her love of the beautiful; pleasures that awaken the wildest emotions are constantly appealing to her sensitive and eager nature. Whoever walks within the glow of the cluster lights of the city highways notes that the most striking feature, in the early or late evening, is the number of young girls abroad with gay clothing and excited faces. Many are clean in life, but all are bent on pleasure. They, like true daughters of Eve, scatter joy and sorrow with both hands. No one can see them without

saying, "Here is the call for the true mother, and here is a mission for the strong woman with deep and tender love for her kind who can draw these to her and be, indeed, their teacher."

The Girl in Her Teens. The study of the years between twelve and twenty has brought to attention problems in education which demand keen insight and research. The boy problem has meant the bad boy, with the implication that it included nearly all of them. The girl problem has usually suggested the silly, frivolous girl. But this problem of the teens, this question of youth, is the problem of all education; it is the puzzle of the home, the perplexity of the public school, the dismay of the Sunday school. It is the age of opportunity, the natural time of conversion, and yet the age when our religious teaching has been the poorest. It is the age that registers the largest number of criminal arrests. It is the age when the missionary, the scholar, the saint, and hero make their life choices. Youth passes the most attractive and most brilliant period of life in the middle years of adolescence, and yet right here have been the saddest failures. If you are a visitor in the Sunday school, they sometimes press you into service. It is to teach "a class of boys just now without a teacher, and a little hard to manage"; or you are asked to try "a class of girls, whose teacher is rather irregular and

happens to be absent to-day." It is the ragged part of the Sunday school organization. It is treated with shrugs and sighs. It is now time to approach with full intelligence and deep earnestness this, the largest problem and the greatest opportunity in religious education. The fact that two, and often three, out of four leave the Sunday school in these years has been regarded as natural and to be expected, something for which there is no remedy. We have talked as though we were no more responsible for it than we are for frost and midnight. "We can't change human nature, and it is the nature of the boy and the girl to dislike the Sunday school at that age." But the fact is that it is the nature of the vigorous and overflowing life to demand sympathetic guidance and leading, and to turn away from the home and the school that meets this demand in a way that is feeble or blundering or cold. The very thing we are set to do is to cooperate with God in molding human nature, to correct the downward bent and to give the youth at this critical age help toward that which is highest.

Sympathy and Guidance. The cry of the girl's heart is for sympathetic and confidential friendship. "Nobody understands me," is the frequent complaint; and how often this appeal must lie unspoken beneath the frivolous and apparently defiant attitude. And there is no nobler task

assigned to the woman than to reveal Christian womanhood in its purity and in its refinement to girls in this formative period of life. Only one who can read the deep secrets of the heart and who in patience and the swift insight of love can search out the finer qualities and see the possible, yet unmolded, character in the growing life is equal to the task. The abundance of life, the splendid energies that press on heart and brain for exercise, the daydreams, the ideals, the ambitions and yearnings for a life mission, the wild desire for joy, make youth, with its new sense of personality, a mystery. To the true teacher this is a challenge; but to the idle and untrained it is a provocation. Sympathy, when the hunger of the heart is so intense, is the first demand, then guidance, not control; for the hand on the helm of the new boat just putting out is now that of the owner, almost delirious with the new sense of power and adventure, ready to face and, if needs be, fight the world for freedom. But guidance, if by one strong enough to lead and to call forth admiration, may be complete. It is the time of the new birth of spiritual powers. All that has been taught and all that has been believed must be confirmed now by the personal will, and must come to the test of the mind's own judgment. The day has come for settling life missions. It is the time when a single hour may be the hour

of all hours. At this age too doubts come as a natural phase in the struggles of the developing mind. No longer are statements accepted on authority. This is not the egotism of youth, but the coming into a mind of one's own, the facing of questions as personal questions, and the asking for reasons because the mind cannot be satisfied without them. Who is sufficient? Who dare come with untrained hand? Yet who dare neglect and leave them unguided? The highest privilege offered the young men and women of Christian character in America is to impress the youth with a faith that is warm and a belief that is simple and clear, and yet strong enough to meet the demands of to-morrow. Having won the affection, and given frank, open answers to the questions that are sure to come, the real teacher enters the pupil's very soul and strives by all urgencies and strong counsels to secure the action that will bind the will to the Christian ideal and the heart to Christ.

The Social Nature. The girl now seeks the most intimate and confidential friendships in very small groups among her girl companions. These influences rule here unless the mother be wise enough to hold her with supreme affection. The teacher must win the heart that is charged with such intense emotions, or she will count for little in the girl's life. There is no middle way. The

teacher will be a confidential friend or nothing. She will appeal so finely to the nobler feelings and show herself so true a friend as to call forth admiration and stand as a sort of heroine, or she will fail utterly. This is the day of the passion and the whirlwind, and no mild and formal moralizing will suffice for the teacher's place with lad or lass. The heart's best blood must be poured out to win and keep their love during these years. There is no guidance without insight, and no true insight without a sympathy so deep and eager that its true name is love.

The Helping Hand. A superintendent of public schools of one of the prosperous cities of the Central West made the statement in public recently that two girls out of three leaving the high school before graduation did so because they could not afford to dress as well as the small group from well-to-do families. This suggests bitter disappointment and mental suffering of these girls that cannot be known. To some of them it doubtless meant the lowering of life's ideals in despair. The mission of the religious teacher is here made plain. She can make her class a center of new hopes and higher ambitions. Her delicate appreciation of the longing for beauty and the yearning for elegance that is right and natural in the life of the young girl will give her insight into the wounded feelings of those who are

turned aside by want of money and will enable her to give the help that only a woman of refinement and Christian sympathy can render. A door of hope is needed for many a girl who has never fallen into the mire, but who is overwhelmed by her intense love of amusement or embittered by the social disappointments which she meets in the conditions of society where extravagant expenditure of money offers opportunity to the few and shuts the door to many. The heart of the teacher, the friendship of the class, and the spirit of the Church should be the inspiration to a nobler life. For such service the finest types of Christian womanhood are required.

Studying Conditions. Mrs. Lamoreaux (in the Westminster Teacher) thus describes her own early teaching and her surprise as she entered into the wider experiences of life in searching for the real conditions surrounding the girls in her class: "While the fundamental thing was done for these girls, a vital thing was left undone, because a young teacher living in an ideal Christian home could not know the need for doing it. There was no careful study of conditions in home, school, and office where these girls were to build their Christian characters. The teacher had never seen a home where the mother told her daughter she 'was not worth the powder it would

take to blow her into eternity.' She did not know that countless girls have mothers who 'do not understand.' She did not know of that vast multitude of girls who 'can't tell mother.' She had never listened to stories told in tones vibrant with intensity of the struggles to be true and pure and womanly in the business world. That a girl's position could be in danger, if she clung to her high ideals; that there might be perhaps in her very class a girl who did not earn enough to live upon and be good, she had never dreamed. But the sad knowledge has come since; and if again the opportunity were hers with that class of girls, the teacher would go down into the depths of every life. She would know the conditions surrounding every girl day by day, she would enter into her pupils' lives, and hand-in-hand they two would battle, teacher and pupil, if battle there had to be."

Miss Jane Addams says: "For youth is so vivid an element in life that unless it is cherished, all the rest is spoiled. The most praiseworthy journey grows dull and leaden unless companioned by youth's iridescent dreams. Not only that, but the mature of each generation run a grave risk of putting their efforts in a futile direction, in a blind alley as it were, unless they can keep in touch with the youth of their own day and know at least the trend in which eager

dreams are driving them—those dreams that fairly buffet our faces as we walk the city streets." Another recent writer says: "When all has been said and done, there is nothing that will give you quite such a hold upon the girl as to make her feel that between you and her there is some personal bond of which no one else knows. This does not mean special favorites or teacher's pets; it is possible for the teacher of any class of moderate size to establish some personal relation between herself and each member of the class. But the thing to be gained? Just this: you will have opened the way for that which may some day mean everything for the girl. If she feels that there is an understanding between you and her, she will not be afraid to come to you when she is in real need of counsel. It is because the girl does not always know there is some one whom she has no reason to fear that some of our work ends in heartbreaking failures."

WHAT CAN THE TRAINING CLASS DO FOR THE YOUNG GIRL'S TEACHER?

It can lead her to study the adolescent girl, physically, mentally, spiritually.

It can direct her to the value and methods of class organization.

It can suggest the activities and methods approved by the various girls' clubs and societies.

It can gather and outline information regarding local needs in charity hospitals.

It can give lists of best books for social activities.

It can direct the study of life problems suitable to girls.

It can bring the young teacher into close friendship with teachers rich in experience.

It can awaken and sustain her enthusiasm in the face of discouragements.

It can lead her to study the work of the Young Women's Christian Association, the Camp Fire Girls, and other organizations that are enriching girl life.

It can interest her in attention at girls' conferences, where the large groups of girls give expression to their needs and wants under skillful guidance.

It can direct attendance to the need of study by leaders in the Church of fields of employment open to girls.

It can enlist the interest of competent women in discovering and meeting actual difficulties in the life of employed girls.

It can secure and place in an available workers' library the books especially fitted to answer the questions of girl life.

XII

THE TRAINING OF THE TEACHER OF BOYS

The Young Man as a Teacher. "It is the experience of our men," says a leader in the Young Men's Christian Association, "that we can get just as many boys in Bible study as we can supply older boy leadership." One of the graver responsibilities resting upon those who are looking to the future of the Sunday school is the selection and training of teachers for classes of boys. Many teachers have failed with these trying problems because they were unfitted for the task. There should, first, be careful selection of those who are naturally adapted for the leadership of boys. The necessary qualities of sympathy, cordiality, patience, and alertness of mind should be carefully considered. The ideal teacher undoubtedly is the young man who is willing to give time, whose character will inspire confidence, whose interest is intense enough to lead him to a careful study of the problems of boy life. He should prepare with a view to some years of service. No offhand or easy answer to the questions which have often been found so serious will avail. The relationships established should be very close and cannot be easily broken with-

out serious loss. For intermediate boys the best teacher is often a young man two or three years older than themselves who, under the careful guidance and with the supervision of well-trained, older teachers, can, like a brother, secure the confidence and love of the boys.

The Woman as a Teacher. While in theory the man is the best teacher for the boy, the work done by women as teachers has produced such rich result in thousands of lives that no theory should lead us to depreciate the value of her service. Indeed, woman often makes an appeal to the boy's heart which can be made by no other. She awakens all the chivalry of his nature. She looks upon him with a faith that a man can seldom bestow. She has a patience and tact which do not belong to the man. Many a boy has not found in his home life or in any associations the restraining and refining power of a Christian woman's affection and guidance. Often the boy has been surrounded by men and boys whose coarse and careless words he has heard all the days of the week, and a woman, with her refinement, delicacy, and faith, comes as a sweet and gracious influence in his life, calling to expression all that is best within him. She cannot join in athletic games and take part in the sports as a man may do at times, but she can do what is often even more important: she can inspire by

her presence, put to shame all meanness, and demand the highest manliness of conduct. But here the difference between teaching and training must be considered. The woman is nearly always the better teacher, but training comes rather from the outdoor and week-day life, and by example. The attitude of a manly Christian toward amusement, sport, daily habits, industry, honesty, and, finally, toward religion, is the most important influence that can come to boys at this age.

Youth as a Problem. Many teachers have sadly failed through the past years with classes of boys because ignorant of certain important things that are essential to successful management. Many of these teachers were faithful and earnest and were bitterly disappointed over their failures. The new knowledge of youth that has come to us has been wrought out by the most accurate and scientific research. This investigation has been as thorough and valuable as any inquiry which science has made, and it is now available in such practical form that all who would assume the high responsibility of guiding the lad must at least be acquainted with its more important contributions. Adolescence was a word unknown in popular usage ten years ago, but it has now come into the range of general knowledge, and suggests that physical and intellectual and moral awakening of which the teacher must

be aware who is to understand what transpires in the heart of a lad during the fateful years from thirteen to sixteen.

Positive Leadership. The relation of the Church to youth has often been that of continual reproof and repression. In after years intense efforts have been made at rescue and reformation. It is now seen that intelligent teaching in the early years, with sympathy and insight, is a far more economical expenditure of strength than any possible effort for reconstruction after follies and mistakes have been made. Medical science now expends its strength on preventive measures. Its advance has been far more rapid in the field of preventive science than in securing new knowledge of remedies. Cholera and yellow fever and tuberculosis are almost as dread diseases to medical science to-day as they were of old, but the advance has been made in prevention. Many details regarding sanitary conditions of life, which were formerly regarded as too insignificant to engage attention, are now proven the most effective measures for preserving public health. In the same manner the more dramatic and intense efforts to secure the conversion of the adult are far less effective in results than true work for the upbuilding of moral and religious character in boys and girls.

New Social Interests. The boy is an individual

now, claiming his own freedom, strong in the use of his will. If it is always necessary to consider the question of interest in regard to the child, it is even more essential to ask, "What are the interests of a boy?" Whoever is preparing to teach boys must take notice at once of the rapid development of the social nature. The boy's interest is in team work. With intense yearning for companionship, he seeks boys with interests like his own, and, wherever opportunity is given, groups of a dozen or fifteen will be found cemented together in close friendship. A careful study of these groups has been made by many workers in educational and religious fields. The Young Men's Christian Association and many social workers have given great thought and care to it. The results of their practical experience and their experiments, running through many years, can be readily secured by the student. Books on the boy are now abundant, and nearly all of them contain some helpful suggestions, and a few of them are rich in information and true to the best educational standards. Knowledge of the possibility of self-government in boys' clubs and groups, gangs and societies, and the many forms in which the boy's love for his fellows may be given natural expression under the direction of older persons interested in him, will save the coming leader from many mistakes and enable

him to do effective work. The Sunday school should avail itself of organization. Often the whole Intermediate Department should be organized, with one of its strongest boys as president and a full corps of boy officers and committees. Each class too, under the guidance of a skillful and sympathetic supervisor, can use name, badge, and full organization to its delight and profit. But it is easy to blunder in this, and mistakes are hard to correct. If the prejudice and antagonism of the boys is once aroused, it is difficult to recall them or kindle new interest.

In addition to this social spirit, there is an intense love for sport. The romping, vigorous nature of the boy demands athletic exercise. He wants games and recreation; and if he finds them in a good way, he will be satisfied. If not, he is apt to find them with evil or less helpful companions. Wherever the Sunday school teacher can give an evening a week and wisely guide the boys' games and recreation, or their athletic sports, he will have immediate access to their hearts and be able to bind them to him in very close friendship. The boy has an intense love for nature. Fields and woods, animals and flowers and growing things fill him with delight. Wherever it is possible to take Saturday afternoons or half days in strolling and investigation, the way is often prepared for far more valuable

meetings at the Sunday school hour. The teacher can learn much from the Boy Scout movement and other boys' organizations in their appeal to the boy's love of exercise and his desire for power, adventure, and willingness to serve.

New Mental Interests. In these years the boy is often a most greedy reader of books. All sorts of hero tales are read with avidity. He takes in wide sweeps of history and much that is romantic; but he worships strength and daring. So the teacher's use of the Bible will demand wide range of Old Testament heroes, and the strong characters in patriotic and religious history will bring never-ceasing delight to his class and afford him abundant illustration for the lessons he strives to impress. This is a time of the beginning of questions and doubts. The boy is no longer a child under authority. He may be still compelled in a way by physical necessity, but his mind demands freedom and the older boy asks the great and fundamental questions about God and the Bible and the essential facts of right and wrong in life and wants an answer for them. His asking must be met with prompt and fair statement that will put at his command in short words the great truths that are known. The heritage of the race in morals and religion should be placed within his reach, that he may take it to heart and ponder it.

The Joy of Service. The teachers of Intermediate classes have good reason to make careful study of social service, for the day comes when the spirit of altruism bursts forth like a mountain spring in the adolescent classes, and they come asking, with the glow of eagerness on their faces, "What is there for us to do?" They scorn the little sentimental offerings and ask for some tasks and surrenders that demand heroic endeavor, or, at least, actual service and hard work. They want to take part in a movement that is not mere play, but accomplishes something in betterment that is worth while. It is a sad day for the leader of impulsive youth who is called upon to direct their steps into some line of the world's real battle, and who, with silent lips, drops the standard in ignorance, or plays the coward before these ardent young soldiers. It must be made clear to them that the work of the Kingdom is not always on far-away mission fields nor in some heroic age long past. They should, rather, be acquainted with needs in their own town or city. But especially should the Christian spirit of fair play, of social opportunity and real justice be made plain to them. Their intense longing for amusement and personal power should be restrained from selfish expression by clear teaching regarding the rights of the less fortunate. They must learn through Christian teaching to note the

effect of their actions upon the happiness of others. A certain fine respect for other people, a true Christian chivalry, can be taught in the early adolescent years. But they should learn that true adventure, the righting of wrongs, the service to the poor and troubled can be found close at hand. The cruel prejudices of social caste, the pride and greed in regard to money, are temptations right before them in the pathway. Appeal bravely to the unselfish spirit.

The Spiritual Awakening. Under the rough and careless outer form, the noise and slang, there will be found a heart open for the spiritual messages. Frequently this will require a close personal relationship and intimate conversations between teacher and pupil; but where the teacher has tact and a real desire to develop the highest character and serve the nobler needs of the boy, he will quickly detect this spiritual hunger. Boy conferences, frequently held of late, have shown the boy ready to respond to the leader who knows how to make the straight religious appeal in the terms of the boy's own needs and experiences. "I didn't know there were so many Christian boys" is a frequent expression at such conferences.

A Question of Personality. Teaching is, in a large measure, during these years, a question of personality. The teacher who can really be the confidential friend of his pupils can wield an in-

fluence that will make an impression for life that nothing outside the home circle can rival. And yet much of this work is indirect. It is often not the question of what is taught, but how it is taught; not so much what is said, even, as who said it. And so, where the teacher's life is guided by the idealism of a true Christian faith, where Christ himself is the object of the heart's deepest loyalty, this inner life will be felt and appreciated by the boys, though they will seldom express it. These are the days when life comes to climaxes, when the will makes its great decisions. Bible-teaching should now center, after the study of older Bible heroes, in the life of Christ; and he should be presented as the hero and leader of men, and one whom, throughout all ages, the strongest and noblest have found stronger and nobler than themselves. If the teacher fail to win the boy to Christ, to the Church, to the clean life, and to a noble purpose, he has lost the days of richest opportunity; for never again will the boy be so free from prejudice or influence from without. These are the days of supreme opportunity, and to use them rightly the teacher must prepare himself as for a task which demands the highest powers and consecration of manhood. The boy thinks about religion; he has often some religious experience. He has some kind of creed. He needs help in his thinking, guidance in form-

ing his faith, and warm, manly sympathy in bringing his will into the center of life.

Suggestions

Let the Intermediate Department have separate organizations for boys and for girls.

Let all the officers in the boys' department be boys; in the girls' department, girls.

Organize each class in the department with officers.

Give each class in the department real liberty under careful supervision.

Find the right man as teacher, and there is no "boy problem."

Let the teacher develop groups in his class according to the special interests of the boys.

The grouping of boys should be fixed around some common interests, rather than by exact age.

The success of the older boy as a Bible teacher has surprised many a trained worker.

The boy is religious, but it is expressed more in activity than in words; he fears sentiment.

Some teachers have found ten minutes opening, twenty to thirty minutes for lesson, and twenty minutes for discussing the activities of class and groups for the ensuing week the most valuable division of time.

The boy's keen sense of justice makes self-government effective.

The boy loves to defy or test authority, but self-government gives him a sense of responsibility.

The boy has no respect for feeble, sentimental attempts at authority.

The nonequipment type of athletics is often the most successful; a good room, with a leader, is often of more value to the boy than an expensively equipped gymnasium.

The leader should know the Young Men's Christian Association and its methods of work for city or country.

He should study the Boy Scout movement and learn how to cultivate self-reliance and a high sense of honor.

In a city he should know something of the juvenile courts and the causes of delinquency.

He should spend a week with his boys in camp, if possible. He will find woodcraft interests the country boy as much as it delights the city boy.

He should expect to win the heart of every lad to Christ and see him brought into the membership of the church before sixteen years of age.

Federation of the boys' departments of a city may be made a powerful organization.

There should always be something ahead, in lessons, organization, and service.

Failure in grouping as to characteristics and congenial spirit has been the cause of many losses.

There should be a room, with some periodicals, provided by the church for social features, under proper control.

The school session that is made attractive to boys by its promptness, vigor, and directness will be alike attractive to girls.

Worth-while services for boys of the different grades should be carefully studied by the leaders.

The training, instruction, and organization of the boys' classes and department should receive the careful consideration of the pastor and officials of the church.

Boys' conferences have awakened many a lad to a new life, and sent him home with a zest for leadership in noble things.

The best organization of a school may be a "Teen Year Department," with officers of their own choosing, rather than separation of Intermediates and Seniors.

XIII

THE TRAINING OF THE TEACHER OF SENIOR PUPILS

Demand for a Separate Department. Every modern and well-equipped Sunday school should have a well-developed Senior Department. The numbers representing this important age of sixteen to twenty too often constitute but a small part of the school. The more willing have been drawn into service as teachers or officers in the school; those less interested have dropped out of its ranks; those who remain are often scattered among the adult classes. While here and there a strong teacher holds a class of Senior students, a definite department that recognizes the dignity and possibilities of the years of later adolescence is seldom found. Wherever the problem is fairly stated it comes at once a challenge to the alert, intellectual young manhood and young womanhood of the church to prepare themselves to be friends and teachers of youth in these years rich with promise yet fraught with temptation.

Characteristics. In the larger schools classes should be organized from groups of similar ages and interests. The rapid changes following the Intermediate years demand careful organization and a full recognition of new interests and new

relations in life. Teachers should be very carefully chosen for these different classes of students, with a view to their social, intellectual, and moral needs. A thorough study should be made of the week-day life and occupations of the students. Only teachers of the finest character, of positive faith, and willing to sacrifice time and put forth abundant effort, can possibly hope to meet the demands in these critical and important years. The Senior scholars will not be held as passive students. They are not only willing to assume duties; they delight in tasks that call forth strength. They enjoy freedom and seek large social groups. The organization and management of the department should be in their own hands. They can elect its officers, provide for its committees, and outline the activities. This fresh life and hope, the fertile suggestions and daring plans for aggressive movements that come from a group of senior scholars once awakened in interest make it one of the most effective and inspiring departments of the whole school.

The High School Student. The pupils of the high school form so influential a group and are under such distinct conditions of life that they demand teachers fitted to meet their own special needs. There is a marked tendency to desert the church altogether in the high school years. They easily become absorbed in social pleasure, which

is often allowed far too early. They are busy with the taxing work of the school, and, unless they have been trained in previous years to give definite time and service to the church, consider themselves exempt from all regular duties. Only the teacher who can command respect and inspire love can secure from them that cooperation and loyalty which draws them away from the duties and fascinations which crowd upon them. These are the children of privilege and many of them are on the way to college and positions of highest influence. They should be the object of great interest and attention at this time, not only for the sake of their own characters, but for the power they will wield in the years to come. If they are neglected now, it will be exceedingly difficult to enlist them later in religious work. Their departure from the church and its work at this time often means their final loss of interest in its tasks and teachings.

The teacher must hold their confidence implicitly. They are merciless critics, but devoted friends, and whoever commands their intellectual respect and their allegiance of heart at this time will be able to make a powerful impression upon their character. Frankness, sincerity, and cordiality must characterize the teacher. The questions of recreation and amusement now hold such an important place in their esteem that the

teacher must deal with them with great tact and patience. Doubts, which come with new knowledge, must be met with an intelligent open-mindedness. These doubts, which are usually honest and entirely sincere, are often serious unless the teacher has the assuring power of a clear and positive faith and is able to convince the student that this is only part of the life struggle and is to be faced bravely and fairly. The effort to gain a faith that meets the need of enlarging experiences of life is often attended by hard struggle. The teacher must be prepared to guide with sympathy and respect these strivings for a personal statement of religion. The wise teacher seeks the expression of high ideals in conduct, using little argument.

The College Student. A class consisting of college students demands particular attention. Wherever the Sunday school is related to the college, there is the opportunity for special classes for Bible study which will quickly open the way to larger Christian service under inspiring leadership. The groups in the Young Men's Christian Associations, connected with these institutions, are doing work of great value. But in addition to these the Sunday school should offer classes for instruction, with close organization and most careful and thorough teaching. Sometimes there is a wide gap between the college and the Sunday

school, and students do not regard it as an institution in which they are especially interested; yet no Sunday school in close relation to the college, with its groups of young men or young women who promise so much for future leadership, should allow them to pass through these formative years without finding instruction within the walls of the church itself. To attract and hold them it must command their highest respect and their truest loyalty. Teachers from college ranks and talented men and women in the college community should be asked to undertake this work and to give the Sunday school class a high educational and social rank. Often the college students should be organized in a department by themselves, but it should never be attempted until the courses of study, teaching, and organization are of a character to command their respect.

The Student in the Office or Store. While much attention is given to high school and college students, it must not be forgotten that only one in five enters the high school, and only two out of a hundred attend the college. The problem of the eighty or ninety is, after all, the great question confronting the Church. A large number of these hold positions in offices and stores. They require special attention. They are busy throughout the week. Heavy demands are made upon

their time and strength. They often fret under the confinement and severe duties placed upon them early in life. Many of them are carrying heavy burdens, oftentimes with small wages. They have the desire for pleasure, for dress, and for the high standards of living. The church must be made very attractive to them, if it is to command their interest and attention. Carefully organized classes, mixed at times, or with a separation of young men and women, will be necessary. Leaders of their own number should be chosen as officers. The teacher will not find here the same problems of doubt and intellectual unrest. The questions are not those of higher criticism or the relation between science and religion, but the practical questions of Christian morality. The sharp, shrewd spirit of the world asks whether the church is of any value, and the restlessness of youth wants freedom. Hence the teacher must have social tact, positive convictions, great sympathy, and a clear knowledge of the conditions of life in which each one lives and works in order to give them that view of life and Christian character which they most need at this time of life. Here too class organization will aid in making the church a social center for them. The forming and guidance of social groups will be one of the highest offices of the church.

Workers in Factories and Shops. Another group,

with a different mental and social outlook, includes the great number who work with their hands in shops and factories. The Church has, as a rule, signally failed to reach these. The spirit of unrest in the working man to-day is a story told in thousands of pages of intense discussion. The problem of the employed boy and of the working girl is one which the Church can handle more readily than that of the man at work. If it can offer something in the way of athletics and social life, if it can group in real friendship and offer something for the loneliness and restlessness of life at this age that is really gratifying and uplifting, it will accomplish a work worth great expense and sacrifice. No teacher can hope to meet this problem without expenditure of heart and hand. The toil will be a heavy draft upon his energies, but the returns will be rich in life values, for all of the coarser amusements, all of the glamour of vice, all of the tremendous unrest regarding wages and labor appeal to these young people. Their week-day surroundings are seldom conducive to high morality or to true religious life. If they are drawn together on Sunday and are really instructed and inspired, it will be done only by the teachers who are willing to pay the price.

The Christian Spirit in Service. Many young men and women are now devoting their lives to

work in social settlements, in the service of organized charities, and other endeavors of a non-religious character to relieve the misery of the world about them. Often they are out of sympathy with the church because they have not found it active in practical work and in a critical attitude toward all formal statements of Christian faith, and yet they are giving their lives in the most unselfish way for the betterment of humanity. They are striving to do essentially Christian work without the inspiration of the gospel. Many of these hearts will grow sad under the great burden, and shoulders weary under the heavy tasks. One of the privileges of the true teacher will be to search for students with high ideals and strive to meet their intellectual difficulties and to unfold to them the essential charity and uplifting power in the gospel of Christ. It will often require great patience, insight, and love to guide these daring, restless young lives. No service for humanity can be so true, so fine, and so strong as that which is close to the heart of Christ; and it is worth while for the teacher to labor long to prevent this separation between the yearning to serve and the acceptance of essential Christian faith.

Vital Questions. The sterner questions of life will call for an answer: What is prayer? What is the value of the Bible? the reality of the spirit-

ual life? Many questions about moral standards will also arise. General and often personal questions about aims in life will be put to the Sunday school teacher as to no one else. This teacher, then, must be counselor and confidant, must be ready to suggest books and reading, to give counsel about companionship, about school, and work, and profession. He must be a companion in the outdoor life and a friend to the heart, because often no one will be so near and have so rich an opportunity for influence. The teacher must face the questions of doubt with students of books. Tennyson's story of the inner life of his young friend Hallam is a noble instance:

> He fought his doubts and gathered strength,
> He would not make his judgment blind,
> He faced the specters of the mind
> And laid them: thus he came at length
>
> To find a stronger faith his own;
> And Power was with him in the night,
> Which makes the darkness and the light,
> And dwells not in the light alone.

Some of them will be interested in the historical study of the Bible and in the history and date of its books. To them the question of inspiration and revelation will be a subject of intense interest. A far larger number will be troubled about the scientific and religious ques-

tions. All the books they read and all the classes they attend spur them on to a critical search for the laws of the material world around them. The teacher who can show them God behind the law and the realities of spiritual things will be able to render an inestimable service in these days of anxiety and unsettlement.

For these out in the business and workaday world, the questions will be of a most immediate and practical nature. There will be questions of the shop and the street and the office, of the amusement park and of the gayer life of pleasure. How to exalt the Bible, put it in its true place, how to reveal the truth about prayer, how to present Jesus Christ as Lord and Saviour commanding the absolute loyalty of the heart, and how to reveal the immanent God will be the subject of much thought and prayer on the part of the teacher who faces this responsibility to heart and brain with a full sense of responsibility and privilege.

Discussion. Professor F. C. Sharp says: "The power and habit of reflecting upon moral issues of life can be developed only by exercise. The procedure employed will, accordingly, be systematic class discussion, a discussion led, but never dominated, by the teacher. These discussions should be preceded by careful preparation on the part of the pupil. Ordinarily, the subject-matter

will be supplied by a series of questions distributed to the pupils in advance. The pupils should be urged not merely to reflect upon them seriously by themselves but to talk them over with friends, classmates, and parents."

The Call of the Church. Is joining the Church a duty? Dr. Charles E. Jefferson says: "Almost all the virtues and graces urged in the New Testament are social graces and virtues. Man is human only in society: a Christian is genuinely Christian only in the Church. A Christian outside the Church is abnormal, stunted, maimed. The Church is the home of the Christian life, and it is only in fellowship with believers that the soul comes to know the dimensions of that love which passes knowledge. The Christian is also a worker, a soldier, a savior. He must be a profitable servant, an effective soldier, a loving savior. Group strength is the only form of strength sufficient to solve the problems or overcome the evils of this world. An isolated man is impotent. A detached Christian is unprofitable. Soldiers who really mean to fight march with the army. Workers who want their work to count work together. If the Church is indeed the body of Christ, the organ through which he speaks, the instrument by which he works, then it is certainly the duty of every soul desiring to fulfill its destiny to become an integral part of that body."

Practical Suggestions

Develop types of study classes fitted to the characteristics of the older pupils. Take up such subjects as Christian history, missions, social service in forms of activity related to the community and country, town or city.

Training classes for those who give promise of being "apt to teach."

Classes in evidences for pupils who are asking questions regarding the fundamentals of faith.

Denominational history, Christian polity, and social activities for maturer pupils.

Discussion should be encouraged, and every effort made to provoke and guide original expression. Helping them to think for themselves is one of the great objectives.

A full understanding of the methods of work, organization, responsibilities, and opportunities of the local church should be attained. Study "Our Church."

The church that finds nothing for its young people to do will have to find a way of doing without them.

One of the best magazines dealing with the problems of social life, like the Survey, should be at hand for the use of the class.

A free, but carefully guided discussion of the problems of the day upon which the Christian conscience should be alert is essential to the true work of a Senior class.

XIV

THE TRAINING OF THE TEACHER OF THE WOMEN'S CLASS

The Disproportionate Emphasis. We have had the Laymen's Missionary Movement and the Men and Religion Forward Movement, and organized boys' work. All these things we ought to have done; many of them we have too long left undone. But it has been assumed all along that, if we could only induce men and boys to take larger interest in religion and Bible study, the essential part of religious teaching would be accomplished. The interest of women and girls was too much taken for granted.

The Need of a New Guidance. The Church, as a result, has failed to appeal to the full nature of women. She has been asked to serve at its tables and has given her strength without limit. She has assumed a large share of the interest in missionary work, and her organizations have been most effective in their educational results. She has also been interested in charities and benevolences. From her carefully organized societies she has sent vast sums to the frontier and to the foreign field. The administration of her trust has been careful as a savings bank. The mission-

aries she has sent forth guided by her faith and directed by her insight, have gone on quests daring as the polar expeditions. But the Church has failed to offer to her proper opportunities for training, for instruction, and for study that are essential to the development of the strongest religious character and the highest efficiency in Christian service. The result has been a great loss. With all the freedom offered American women, she shares the intellectual unrest of the time. It reaches her, however, in a way different from the doubt and indifference to religion shown among many classes of men. Many religious fads and fancies, Oriental cults, and peculiar forms of mysticism have found fertile soil in the emotional life of certain types of American women. When she has strong religious longings and little religious training, the occult and sometimes the novel forms of religious beliefs, with their bold assertions, prove so attractive that many almost unconsciously have turned away from Christianity, hoping to find a deeper satisfaction in some new teaching. Whatever criticisms we may offer regarding these efforts to solicit the faith of womanhood or regarding her departure from the churches, the remedy must be found in a teaching at once so attractive and so positive that it will establish her in Christian faith and doctrine. No one who knows the his-

tory of Christianity can doubt the success of such teaching. Any just criticism must ultimately fall upon our failure to present in its fullness and richness the truth that has so fully satisfied both heart and brain throughout the Christian ages.

The Teacher's Intellectual Opportunity. The first need is a thorough knowledge of the Bible itself. In order to attract interest and to maintain a class of students throughout a series of years, there must be a comprehensive plan of study. No richer opportunity is offered than a study of the great books and passages of the Bible in the light of their historical setting. Then its great messages may be practically applied to special needs. The poetry of the Bible, with its profound appeal to the emotions, stands unique. Nothing has ever so touched the human heart, nothing has ever so appealed to the sense of reverence, nothing has ever met the demand of the æsthetic nature in its loftiest yearnings as the mystical and profound words of the Scriptures. The rich and varied pictures of home life throughout the Bible are attractive and delightful and lend themselves most freely to practical teaching. The descriptions of character are so true to life that every heart recognizes in them our common humanity. There are no literary studies that equal in interest the historical, the poetic, and prophetic portions of the Bible; and no appeal to the

religious nature is so profound as that made by the words of Jesus. Intelligent womanhood must recognize its debt to Christianity, and amid all the aspirations and ambitions for better things that throb in the heart of the modern woman, there is no such answer as that found in the Book of books, and in the results it has wrought in the uplifting of her sex. The Orient everywhere guarded the purity of woman, but the ancient customs veiled her face or deformed her feet and made her house a prison. She was always held under suspicion. The Bible, however, demands the same purity from man as from woman. There is no sex in the Ten Commandments, and in the New Testament the body is the temple of the Holy Ghost. The Oriental life made the home safe, because the sword was hung by a thread above it. In Christian society the home is safe because it is sacred. This sacredness of home life and this pure morality, flowing from the fountains of the gospel, should be taught just as forcibly and passionately to-day as ever in the world's history, and no authority will be found giving such weight to the appeal as the teachings of the Bible.

The Bible Must Be Interpreted Through Personal Faith. After all, nothing is so attractive as the gospel of Christ interpreted through a heart aglow with love and a mind that clearly grasps

its central truths. This does not imply wide range of doctrinal teaching, but it does mean definite knowledge and religious experience. The finer emotional nature of woman refuses to be satisfied until the heart has felt intensely. The power of a satisfied heart is absolutely essential to wide influence in teaching, and when the teacher meets the doubts and perplexities that come to the educated woman, she must be able to say, in the words of the Christian mystic, "I know that I know." Mrs. Lamoreaux truthfully says: "The supreme question concerning the student is not, 'Does she know about God, the Bible, the Church, and Christian service?' but 'Does she love them?' The supreme question concerning a teacher is not, 'Does she hold a teacher-training diploma?' but 'Can she teach so as to lead the student to love the things of God?' Persistently ask, 'What do they love, these students of mine?' Knowledge of God plus love of him, attention to the lesson plus love for it, regular attendance plus love of coming, acts of service plus love for the doing—these are the teacher's goal."

The Teacher Needs an Intelligent Standard of Christian Service. Womanhood of to-day cannot face the suffering and poverty of the world without yearning to minister to it. Multitudes of them are blind to it because they know so little;

and the first qualification must be an intelligent survey of actual conditions. This knowledge of life near at hand has been so far from us in the past that the most ardent spirit has often found it impossible to find a practical task. But to-day no group of earnest, thoughtful women can meet week by week and ask the questions regarding their own city or town or country community without finding some service that will demand all the strength of their hearts and minds. The hospital and the cases of acute poverty have always been open, but other pressing needs just as important have been overlooked, because unknown. Let this group of women investigate the opportunities for homelike comforts offered to homeless women. Let them ascertain what wages are paid, where girls in employment find rooms and recreation. Let them determine what amusements are really offered and what opportunities for advance in life are open to eager and earnest girls seeking education. Let them ask what the industrial conditions are for children and girls in factories and shops. They need not go into the very haunts of sin and the lowest places of iniquity, though their influence and prayers will extend over these; but where information is gained, thorough and exact, where tasks are assigned and the strength of a united force of workers offered, there will be

abundant outlet for the unselfish heart. Charity by check has long been proven unsatisfactory. It is the personal contact that counts. The "friendly visitor" is absolutely essential to the United Charities. The Christian woman at the doorway, beside the bed of suffering, face to face with the lonely and the discouraged, heart to heart with the aspiring and the earnest of her own sex, will prove to them an angel of light. When this service opens to her, her faith will find richer interpretation and her place in the sisterhood of those with whom she labors will be richly appreciated.

Social Problems. Every community has social problems which none but Christian women can solve, and the object of a class of women united for the study of the Bible should be to establish Christian standards in the whole community. The woman, in the home, in the school, in the church, and in social life, after all, sets the standard. The tragedy of life comes where she is only a pleasure-seeker and living merely for the luxury and beauty of life and the gratification of her æsthetic nature. Our day of material abundance offers temptations known only among small groups of people before in the history of the world. And so the final aim of the Christian woman as a teacher is not to give a little information about the Bible, nor merely to confirm in

Christian doctrine and church allegiance the group which she may gather around her, but to establish through Christian living, through the serenity and attractiveness of her spirit the Christian ideal of society. Dr. Luther H. Gulick says: "To serve the community in ways in which she is the creator and specialist is the end, and toward this service the women of the world are pressing, most of them unconsciously—a few of them consciously, but all of them inevitably. The deepest need of woman is the need of being needed. This is why she responds to the sick or crippled child. If ever woman was needed, she is to-day. The very riot of our material riches is the peril of our souls. Woman is already taking hold of the present material world, giving to it and bringing into it the love and service and spiritual relations which in the old days created the home and which to-day are changing the man-made workhouse into a place adequate to the glorious future life of human beings."

The Value of This Teaching. The cheering fact is that vast numbers of cultivated, intelligent women are asking, "What is there worth while for me?" They have been offered a sphere of service as teacher of the child and teacher of the boy and girl; but woman, as the teacher of adults, has not been offered her sphere of influence in the

development of social standards and maintenance of Christian ideals. To-day women of leisure, of wide reading, and careful training can be found in nearly every community adequate for these tasks when once the way is pointed out to them. To bring together in a true sisterhood for thorough study and with the holiest social purposes large groups of women, is worthy of the most painstaking endeavor. The woman outside the home and schoolroom has not been offered service in the constructive and preventive work of society. Too often there has been no open door until a dramatic appeal of suffering and disaster demanded her presence. She came to pity and to heal, but too late to guide and inspire.

A Practical Instance. The story of what one woman is doing is but an illustration of what hundreds of others could do. Mrs. C. F. Menninger is the teacher each week of four different classes in Topeka, Kansas. The enrollment of these classes all told this year is four hundred. In the Tuesday night class, which meets at the Young Women's Christian Association rooms, there is an enrollment of one hundred and sixty-six. One evening in December one hundred and sixty-four of them were present. Only fifteen of the whole number are at home; all the rest have definite occupations. Forty of them are public-school teachers; as many more are stenographers.

"They are fine material with which to work," says their teacher, and adds, "I do not see why more women do not teach women's classes, it is such interesting work." This teacher is a wife and mother, with the care of her own home, and yet finds time for this far-reaching work among the women of her own city.

Further Suggestions

The woman's class should promote extension classes for week-day study.

It should consider the value of group work in which eight or ten may profit by a closer study along particular lines.

A class of mothers studying the problems of "child nature and child nurture" has proven valuable in some schools.

The class should have a list of non-attending members enrolled in the Home Department.

It should be the older sister to one or more classes of girls.

Its success will depend, in large measure, upon businesslike organization and management.

It should gather with care a library of books regarding fields of social service for women.

It should be active in promoting women's classes in other schools, especially small schools and country schools.

It should form a federation of women's Bible classes for aggressive work.

The class should be on cordial relations with the Young Women's Christian Association, the social service workers of the women's clubs, and other organiza-

tions of women working for the higher welfare of their sex.

It should make a survey of particular activities needed in definite lines of social service.

It should study the special rights of children, abandoned children, orphanages, and children's homes, truancy laws, child-labor laws.

It should study the child's play life, playgrounds, the street life of children, and the amusements offered them.

The big problem—wages of working girls and the conditions surrounding their lives—should be of intense interest.

The purpose and ideals of the home life will prove of rich value in this class.

The object of this class is to render, personally and collectively, definite service toward a truly Christian order of society.

XV

THE TRAINING OF THE TEACHER OF THE MEN'S CLASS

Men. More than thirty-eight thousand organized Adult Bible Classes have been reported at the office of the International Sunday School Association during the last seven years. There are many thousands of classes besides these; those enlisted in the Baraca Movement enroll the largest number. The plan of developing adult classes has worked a marvelous change and, as never before, has carried the Sunday school into the arena of mature life. When six thousand men, carrying Bible-class banners, marched through the streets of Harrisburg, the public saw that it was something more than a child's school. When thirteen thousand men marched, eight abreast, on the evening of a state convention down the broad avenues of Cleveland, all northern Ohio knew that a new power had come in religious life. At a recent state Sunday school convention in Philadelphia twenty-five thousand men marched proudly under the Bible-class banner. Stronger proof of the readiness of men for Christian service has seldom been given in America. The evi-

dence of marching manhood brings the fact home as no statement of the printed page could reveal it. The simplicity of this plan is very encouraging. Each class is a club with five officers and three committees. It is a little Christian republic, meeting in the spirit of rare comradeship. The division of responsibility, the assignment of definite tasks and duties, the free discussion, and the noble object inspiring it all, bind these men together in close fellowship. The club plan is attractive to men, the class idea far more attractive to the teacher.

Bible Study. The second inspiring note is that these men find the Bible intensely interesting, and the study of it binds them together as no other course of instruction has ever been able to do. In a great national meeting of one of the church Brotherhoods, a leader from one of the largest cities reported, "No Brotherhood has failed which was organized for Bible study." What does this mean in the solution of the teaching problems? To interest men through the urgency of an energetic membership committee is one thing; to build up the class with a fine spirit of friendship is a splendid accomplishment; but when we have gathered these men and they are knit together in a group, how shall we keep them? We can hold them only by giving them opportunity for growth in Christian character and

actual achievement. They expect much; their standards for the church are high. Many of them have been negligent, yet friendly in their attitude; now they are called by such urgent and enthusiastic solicitations that they think something is about to be done. They expect the teaching of the Bible in the church, and this teaching by one of the foremost laymen of the church to mean something of great value to each man's life. The whole range of civic duties, the burning questions of reform, the ethics of business and the peculiar temptations they face in the active life —all these arise as practical questions. They demand in the teacher the strong hand of a leader and a definite grasp of the problems ever arising, The search for truth is there, frank and earnest. These men want to know the truth plainly and sincerely, or they would not be there. For this reason the Bible class must be more than a friendly club; it must be religious and must regard life from the spiritual point of view. The prophets and the evangelists will be studied with the windows open to factories, workshops, offices, and voting booths. The lesson will not end in Jerusalem, but will be brought to the home city. The plumb-line of Amos will be found as true to the pull of moral gravity as when he held it to the sins of an ancient city. The parables of Jesus will be found as true to life in modern streets as

they were beside a Galilean lake. Bible study brought up to date by a true teacher is a sacred use of Scripture.

The Practical Man as Teacher. The professional man, the business man, and the man with scientific training, have here their opportunity to shape the ideals and direct the energies of men. These leaders know the spirit of the day; they meet men on the street; they are accustomed to hard questions and the practical aspects of life. Now, if such a man be a student of the Bible, a man of positive life, and have a brother's heart, the way of influence is open before him to mold the lives of scores of men. But often much of this splendid opportunity is thrown away. The class hour is used rather as a lecture platform, or with loose teaching it runs to aimless talk and rambling discussion. Sometimes the class suffers from the pedantry of the learned teacher who spends thirty-five or forty minutes on a bit of history or some abstruse problem. Sometimes it suffers from the ignorant teacher who leads into doubts and difficulties for which he has no solution that will satisfy thinking men. Here is the place for strong men. Such men as Judges Hughes and Harlan and Brewster of the Supreme Court, and Mr. Bryan and ex-President Harrison, have been successful Bible-class teachers, and many strong men, leaders and thinkers, are to-

day finding an open door of influence through the Bible class that has never been given them before.

Three Evidences. The plain teacher becomes a mighty man, if he will but use the agencies at his command—the Bible, his own Christian experience, and the facts of Christian history—and transfer these into conduct. The "unlearned and ignorant men," as they are termed in the book of Acts, "who turned the world up side down" demonstrated for all time what can be accomplished through these means by those trained to use them effectively. There are in every community hungry men; they have the inborn longing for truth; they stand on no solid foundation; neither heart nor brain is satisfied. They need some closer approach than the sermon. They have questions and vague doubts and peculiar personal problems; and the teacher, in the free scope of class discussion, can meet these difficulties. He can go far beyond that: he can discover, through the confidence thus evoked, the weakness and lurking hindrances in the lives of these men and can seek opportunities to meet them alone face to face. He can arouse a spirit of inquiry and eagerness to know the truth in their minds and set them on the noble quest for truth in the Book that has guided countless thousands in the past. Mr. Charles M. Alexander tells the story of a conversation with Mr. William Stead in one

of the English cities. It lasted until long after midnight. The brilliant London editor had come to study and report the revival. He wanted to find a way of explaining the revival. He could not be content until he had a psychology in mind that fitted the whole phenomenon before him. Mr. Alexander is a plain man, and not equipped for debate with the versatile Mr. Stead, but he simply said, "I can bring a hundred men who were weak, wrecked, helpless victims, who are now clean and strong, brought out into this new manhood in our meetings here two years ago." It was the old reasoning sure and swift, leaping over some unbridged gaps: "Seeing the man that was healed, they could say nothing against it."

The Teacher Should Be a Student. The teacher of the adult class must be informed. Men respect the teacher who is prepared. They admire the solid and thorough preparation that brings ten times as much into the class as can be used in the hour. The teacher's readiness wins the respect that is given a minister who comes to his pulpit with a clear, strong sermon, or the physician whose diagnosis gives evidence of mastery of medicine, or the business man who is prepared with careful thought to meet the problems of his office. The teacher must be a systematic student to meet the expectations and guide the thinking of earnest men. This does not

require the exact and particular learning of the scholar, but that well-rounded information and analysis of the lesson in hand which comes only from hours of reading and solid thought. This varied information and wealth of detail should all be held in check and the one main truth of the lesson ever kept in view. Sidelights and illustrations are of value only as they illustrate the one great theme.

Preaching and Teaching. One trouble with the sermon is that it is a finished thing. It reaches a definite conclusion and closes the chapter. That is, in a measure, essential to its very structure and purpose. But teaching is conversational; it invites questions. It does not aim to do a man's thinking for him, but the very reverse. The preacher satisfies his audience with a well-rounded climax. The teacher thrusts questions into the mind to arouse its activity. The sermon may raise many questions, but they often die away, because there is no time for answer. The true teacher can get quick returns, while the mind is stirred. He has at the command of his lips the most effective method for advancing truth ever used by a human being. It was the method of Socrates; it was the method of Jesus and the early Church; it is the simple method of question and answer in which personality touches personality and truth passes direct from

mind to mind. The preacher carries the great congregations by the swing and sweep of swift emotional utterance, the rapid rush from premise to conclusion, to levels of thought never reached otherwise. But the searching of hearts, the insight into special needs and the word fitly spoken, are the opportunities of the teacher. Christianity is not a philosophy, but a religion. It is quick and powerful. It can be effectively taught only by a heart aflame and impressed by burning conviction. Often the Sunday school ends in failure and the Sunday school teacher's work in disaster because the teaching is not religious; it is merely something about religion. The teaching is only about the pathway of Jesus and does not find a direct approach to him for the living heart. Teaching from the soul aglow with the faith of a Christian is surrounded with mystery. It begets something akin to awe in the mind of the most careless men. Thus a spirit of reverence is developed; the classroom becomes a sacred place, and something holy attaches to that hour. The breath of prayer is in the air. The deep undertone of manly pleading runs through the teaching, and a sense of responsibility to God gives dignity to the plainest teacher's message.

Cultivate the Art of Winning Men. The Bible class is like an army; it cannot retain its spirit

and remain in camp; its must live by conquest. The delicate and difficult question of personal work is one of the problems ever seeking solution in the teacher's mind and heart, and he should strive to educate the smaller group of men who are capable of personal effort in winning men to Christ. This is one of the neglected arts in the Christian Church to-day, and it is an art which can be taught to many who are themselves men of prayer and faith; but it will never be an easy task. Drummond, who was a master in winning men, says, "To draw souls one by one, to buttonhole them and steal from them the secret of their lives, to talk them clean out of themselves, to read them off like a page of print, to pervade them with your spiritual essence and make them transparent—this is the spiritual science which is so difficult to acquire and so hard to practice." The brusque and businesslike approach will not avail much, but the kind, gracious, and truly solicitous desire of a man to help his brother man is proving the most effective way to-day of building up the Kingdom. A group of men capable of such service should be carefully selected and brought together in prayer and council. They should understand one another's purposes and be continually alert to add to the number who come to know Christ as a Saviour.

Brotherhood. This class must be a real brother-

hood. There are numbers of lonely men everywhere. They look to the church for friendship and find it divided in parties sometimes and often exceedingly formal. The men's class should be a true brotherhood, with warm handclasp and open face and readiness to welcome all kinds of men. Distinctions of rich and poor, of learned and ignorant must be cast away, and that spirit of the gospel which astonished and fascinated the world in the first centuries may permeate this class to its very heart until it glows with the kindliness of a sincere love for men. All social service and surveys become mechanical unless impelled by the dynamic power of love. Bible study itself may become mechanical, class organization may smack of business ideas and a greed for numbers, but the spirit of brotherhood gives power and joy and is more attractive to men than all other forces in teaching or organization.

Different Types of Classes. No one type of class will satisfy all conditions. The large class, gathering men several hundred strong, has a tremendous power. It must perforce be a lecture class, as there will be little opportunity for discussion. Other classes will do the most effective service by group work, meeting for class activities at a week time and dividing for more careful study on the Sunday hour. Some classes will find another hour than the time of the Sunday school session

most convenient. If this be necessary, there should be a close tie binding it to the Sunday school. Some classes will come without study of the lesson and the teacher's insistence on study would drive many away. The teacher must prepare himself to make the best of this hour even under these adverse conditions. Other classes will come prepared for vital and thoughtful discussion. In some classes the free and frank discussion will be the greatest power, and the teacher is rather a leader than teacher in the ordinary acceptance of the word. This elasticity and adaptation to the needs and conditions must be carefully studied by those directing the organization and policy of men's classes to-day.

The Adult Class and Social Service. Let anyone accustomed to the discussion of abstract and doctrinal questions that have so often been the meat and drink of the Bible class, compare them with the intense and informal discussions regarding actual human needs in the world which characterize many of the modern adult classes, and he will see how eager men are for an earnest and thorough application of the gospel to the needs of to-day. The classes of men and women now organized in such large number are entitled to a short, clear statement of the conditions that cause unrest and the proposed remedies. They should be invited to think, and should be expected

to do some work that will have a telling effect for the betterment of the whole social order. The attitude of a hundred earnest men, or women, organized to think and pray, toward intemperance, toward social vice, toward business dishonesty is an immense moral asset. The atmosphere of many of the smaller towns has been purified by the men's and women's Bible classes. The adult class is one of the half-developed agencies of the Church.

Suggestions

With a teacher trained to meet his leadership prayerfully, the class should be a permanent class, built on strong foundations.

It should lay out work for four or five years ahead.

It should give a true Christian welcome to all who come.

It should follow the week-day work and plans of its young men.

It should study the history and activities of its own denomination.

It should have a broad outlook upon Christian missions.

Its committees should report in a businesslike way and have it made clear that they are expected to have something to report.

Its officers should perform their duties with the business fidelity and promptness of a store or a bank.

It should have power and influence in the community as the noblest type of Christian manhood multiplied twenty, fifty, or one hundred fold.

It should seek men and train them for special service in the home church.

It should be the older brother to boys' classes.

It should have an inner group trained for personal effort in winning men to Christ.

It should provide for future leadership by training in careful group work.

It should organize classes in other churches and nourish them to vigorous life.

It should join in the federation of classes for offensive and defensive Christian service.

It should assist or lead in a religious census.

This census should prepare the way for surveys in which particular lines of activity needed in the community can be assigned to men and groups of men best fitted for them.

It should make itself felt as a power in Christian citizenship; its voting strength should tell at primaries and elections.

It should know about laws, primaries, and elections, and be intelligent and aggressive in regard to the enforcement of laws.

XVI

THE TRAINING OF OFFICERS

Administrative Ability. The problem of efficiency in the teaching force of any school is largely a problem of supervision and administration. The administrative work of the Sunday school calls for executive ability of the highest order. It is a challenge to men of business experience to use their gifts and training in a voluntary service to the advancement of the Church and its aims. The organizing brain is an essential factor, directing and supervising in this work. One of the objects of the training class should be to find young men and women who have the native gifts and begin their training for leadership in the official duties of the Sunday school. "Thousands of men have the qualifications necessary to make them most successful Sunday school superintendents, but they are to be sought out, and encouraged, and trained, and assisted, in order to develop the powers that are within them. God always provides workmen to carry on his work. If any place be vacant, it is because the leaders of the Church do not go into the market place and employ those who wait for a call and an opportunity" (Vincent).

Cooperation. There must be the most complete unity in the management of the Sunday school. The time is so short, the work must be done in such close contact, the relations of the officers and teachers are so open and yet so delicate, that complete understanding is absolutely essential to effective service. The earnest teacher is often not appreciative of the work done outside the narrow limits of the classroom, and is not interested in the activities that affect the whole school. The teacher is often devoted to one task and fails to appreciate the importance of the school as related to the church. The woman is frequently interested in her own class of girls and is reluctant to see them pass into a teacher-training class. The man who teaches an adult class regards its work as the end of all activity and fails to train workers for the larger interests of the school or for the wider service to the community. The officer, busy with his own cares, overrides the rights of the classes. The librarian distributes books and papers in the midst of the class hour, regardless of interruption to the teacher. The treasurer often becomes a disturbing influence, at one time hurrying about the school, or at another taking much time with details of the report which could be far better stated in a summary, or by use of blackboard or chart. No teacher can hope to give the best service or

receive the largest good from the school whose interest and intelligence are confined to one corner of it. The school is a machine, intricate and delicate, in which every cog and wheel must fit perfectly and work noiselessly in order to attain the largest result from the energy expended. It is said that the first and most important five minutes connected with any school are the five minutes before the school opens. Much of the disorder arises from the romping and playing of the children who have arrived before the teacher and officers.

It is not uncommon to find a school which loses fifteen minutes of its time at the opening, in which much of the energy is used after the opening hour upon details of work which should have been done before. There should be no uncertainty about the program nor about the duty of any officer, and each teacher should contribute directly by readiness, promptness, and reverence to the spirit and direction of the school as a whole.

Each Officer Responsible for His Own Department. Each officer of the school should be trained for his place with the conviction that his particular work should be done with the accuracy and thoroughness demanded by any business house. This is as true of the small as of the large school. These matters may seem so slight that the details

may be readily neglected, and yet only with careful attention to all of these can the school attain order and avoid friction, waste of time, and loss of energy. The training of the secretary, the librarian, the treasurer, and the chorister should be such as to bring them into complete harmony with the working of each department of the school, and enable them to understand the plans of the superintendent and to carry them out swiftly and without interruption of the time of instruction or worship. The reports of the school should also be definite and businesslike. Guesswork and vague estimates do not comport with the dignity of work so important as that of the Sunday school. "I receive from my head secretary at the end of every week," said a successful superintendent, "a report as complete as the one I receive from the cashier of my bank."

The School and its Departments. In the course of training for teaching, each student should determine the particular department in which he can find his most congenial work and render his highest service. Some special training for this particular work can be given in the class; some of it must be sought by the student outside. Then, interested in this one department, he finds it a school in itself. Though it be a small Sunday school, with possibly only two or three classes in a department, the essential ideal of

the department should be carried out as completely as in a large school. The superintendent's work is to make that one department complete in itself, to give it organization and activities of its own. The superintendent who is a real leader directs the general policy of the school and leaves the responsibility of each division and department with the superintendent. His consultation with them, and general supervision, is sufficient to give unity and thoroughness to the whole school, and department officers appreciate their own opportunity for initiative and independence. Then the problem for the intelligent teacher or superintendent of the department is to relate that to the whole school, so that, while complete in itself and absorbed in its own ends, it shall, nevertheless, be a loyal and harmonious part of the larger school. This department may have its own rooms and be completely separated, be able to use its own opening and closing exercises and thus see little of the rest of the school, or it may be separated merely by a curtain or screen; yet, whatever be the equipment, nothing can compensate for the loss of unity, and nothing can secure it except a oneness of purpose and clear understanding in the minds of teachers and officers.

Worship. The Sunday school is unique in this respect: it has a period of instruction and a

time for worship. The teacher must be prepared to enter into the spirit of worship as intelligently as into the work for instruction. The general exercises, as they are usually called, are too often conducted with a lack of appreciation, because their purpose and value is not clear in the minds of teachers and officers. There is an impression that it is necessary to call the children to order and to impart good cheer to all and prepare the way for teaching by singing. This is often so lightly considered that the teachers and scholars alike are found whispering and talking, removing wraps, and moving about in the most heedless way. Much of the singing, as conducted, is a waste of time. It is either listless and formal, to which but few pay heed, or it is simply noisy and void of the finer religious impression. The Sunday school is the teaching and training department of the Church, and worship has as true a place here as in the public service. The appeal for emotional expression should be of the highest character. The child is so responsive to others and is so keenly sensitive to its surroundings that the worship in the Sunday school should be counted a large element in its influence.

The first thing should be the song of praise, and the school with all its leaders should join in this with a spirit of joy and of reverence. Then should follow the expression of adoration and

love through prayer. No opportunity for the culture of the emotional nature or expression of that deeper mystical religious yearning is more important. This must be the praise and prayer of the school as a whole. Unity and order must pervade the assembly that gives expression of its faith and love to God in this hour. The child loves mystery and ceremony, and the sacred and reverent atmosphere, charged with a sense of the Unseen and Eternal, teaches the most profound and significant lesson that the Sunday school can impart. If it be not the house of God, the place of prayer, the time of praise, the Holy Book which the child finds in that school, then something is sadly amiss. The inspiring influence of this hour must pass from the officers to the school, from the teachers to the scholars, and the preparation of the officer for this hour should include not only the completely prepared program and the well-studied lesson, but also a period of quiet prayer which enables him to come into the school with uncovered head and the dignity of a deep religious purpose. These high standards will result from a thorough study of the school as an organization, and from prayerful preparation for its hour of worship and instruction.

The Sunday School Council. One of the most important studies for the training class is work of the monthly council of teachers and officers.

This is the business meeting which deals not only with the details of the school but with the whole question of its general policy, its management, and its efficiency. The training class studying these problems prepares each of its members for broader outlook upon the plans of the school and for a thorough investigation of its working methods. Its members should approach the question of the individual school with freshness and vigor that will enable them to offer many suggestions and to assist in laying far-reaching plans for serious and successful work. They are studying the Sunday school as an institution, and studying "our school" as a concrete example. Men test educational results to-day by the spirit and methods of science. The question to be written over the door of every worker's council room is, Is Our School an Efficient Sunday School? The following suggestions, prepared by Professor George A. Coe, could be studied with great profit by a training class as a specimen of the work that should occupy many meetings of the workers' council:

Organization

1. What is the end we have in view in this work?
2. Are we using the best means at our command to accomplish this? Do we receive weekly reports from our teachers?

What does the Secretary's weekly record show—

(*a*) In regard to teachers?
(*b*) In regard to pupils?
(*c*) In regard to organizations within the school?
(*d*) In regard to special events?
(*e*) In regard to activities and service?

3. What results are we really getting?
4. Have we a system of reports by which we can measure our efficiency as a business office does?
5. What is the enrollment?
6. Have we studied the community by a careful survey?
7. What plan have we for recruiting new pupils?
8. How does average attendance compare with enrollment?
9. How does it differ with regard to ages, departments, and sexes?
10. Is the present plan for gradation of our school satisfactory?
11. Is it carried out effectively?
12. Have we an officer who grades new pupils, and assigns them to classes?
13. Is there a definite system of promotion?
14. Is it used to promote growth and interest throughout the school?

15. Have we a follow-up system for absent pupils?
16. Do we know what becomes of pupils who leave the school?
17. How many organized classes—
    (*a*) Intermediate boys?
    (*b*) Intermediate girls?
    (*c*) Senior classes?
    (*d*) Adult classes?

Instruction

1. Are our lessons fitted to the pupils in each department?
2. Is the equipment adequate, maps, blackboard, pictures, etc.?
3. Can the conditions under which the teachers work be made more favorable?
4. Have we a workers' library? Does it contain the best selection of books for each department? How far do our teachers use it? How many books regarding child study have been read this past year? How many on adolescence?
5. Do the pupils receive definite instruction in giving?
6. How many teachers are following a course of study?
7. Have we a class of prospective teachers at the school hour?
8. Are the future teachers chosen and trained

with regard to special fitness for different departments of the school?

9. Are the Senior students given training for Christian service?
10. How many of our teachers have visited other schools to observe good teaching? What reports?
11. How many of our teachers have attended conventions, institutes, etc.?
12. How many of our teachers have attended training schools for Sunday school workers?
13. Is there a definite and permanent system for bringing new pupils into church membership?
14. How many of our pupils are now members of the church?
15. Is there wise and careful attention to the spiritual needs of the younger pupils? Is this instruction such as to prepare them for church membership later?
16. Do our teachers confer with the pastor regarding the spiritual welfare of the pupils?
17. Is there any definite plan of personal evangelism for winning the older pupils to Christ?
18. Is there any method of training them to assume Christian duties?

Worship

1. Does our school give intelligent attention to its worship?
2. Are the hymns suitable and worthy?
3. What changes of program would improve the spirit of reverence and devotion both in the classes and in the whole school?
4. Is there instruction in regard to prayer and Scripture reading?
5. In cases of confusion and disorder, how far are the teachers themselves careless?
6. Do our pupils take active part in the worship, or do they look on?
7. Can we vary the form and order of our worship to advantage?
8. Is our worship closely related to life?
9. Does it give proper relation of thought and devotion to the great days of the Church? Is it related to the activities of the Kingdom, missions, charity, etc.?
10. What is the estimate in which our school is held in the community?
11. Does it command the respect and exert the influence it should?
12. What is the relation of the school to the church board? How much time, attention, supervision, and support does the board bestow upon the school?
13. Under what conditions do our teachers

work? What can be modified immediately? What in time by change in building, etc.?

To Sum It All Up: Is our school promoting by all its agencies a high type of Christian character?

XVII

THE TRAINING OF THE MINISTER FOR THE SUNDAY SCHOOL

He Should Be a Student of Child Psychology. A Canadian minister was asked to deliver a series of addresses at a Sunday school convention. He had taken high rank as a student in college and seminary, and had made deep study of Kant and German theology. But this invitation found him unprepared. Securing a number of books on the subject of child psychology, he made his preparation. Speaking with scholarly accuracy and practical effect at the convention, he told the story of the new interest that had come to him and said he should consider religious teaching from a new standpoint and should remain a student of child nature all his life.

The interest of the child is the guide to educational method. This is universally recognized in the day schools, but its application to religious teaching cannot be universal until the minister becomes a student of child nature. The child's religious nature demands its true culture and expression as really as do its physical and mental powers. The fine adaptability of Bible truth to the child's particular needs, as well as the study

of nature as the work of the Creator, should be considered subjects worthy of the pastor's most studious attention. He cannot hope to find the entire group of his teachers willing to give the care and attain the insight into true educational method, if they find no encouragement in the one who stands at the head of all the intellectual interests of the church. In this epoch-making time, when the Graded Lessons are offered to the school, the question of their adoption or rejection depends largely upon the minister's attitude. Many ministers have rejected them without reading or investigation; others have given the time and thought to find their value and to foresee the rich educational harvests possible from such seed-sowing, and have prevailed upon reluctant superintendents and busy teachers to adopt the new lessons. Not only is it the minister's relation to the Sunday school which demands a knowledge of the psychology of child life, but his relation to the home and parental influence alike require it. If those are right who are ever telling us to-day that the home fails to teach religion as it did at an earlier time, then there is reason for it. It is found in part, no doubt, in the stress of the busy life; it is found also in the fact that the day school and the Sunday school are supposed by the parents to be sufficient to relieve them of the more direct reponsibility. If there is to be any measure

of return to the more careful religious instruction in the home, no influence can lead to it more effectually than true teaching from the pulpit. The child's religious life, his hunger for true religious instruction, his ability to receive it, and some measure of suggestion regarding what is appropriate and fitting should be taught. How shall we expect real study of "child nature and child nurture" unless the minister be qualified as an instructor?

The Minister Should Be a Thorough Student of the Psychology of Adolescence. Often there is a wide gap between the youth of the church and community and the minister. His severer studies have removed him from sympathy with them, while they, in the jollity and eagerness of youth, stand somewhat aloof from him as an austere man. Were he a true student of the problems of the boy and girl in the years of the teens, were he to enter by a study of theory and by close observation into the delicate and taxing problems that confront them, he could often prove himself a friend and counselor and far oftener a winner of souls. His study of conversion and all of the questions of religious life has in most cases been from the standpoint of an abstract and dogmatic theology. If he can come to them in the light of modern psychology and sociology and understand the spiritual crisis through which in some way

all youth passes, he will see new opportunities and recognize with fresh hope responsibilities which he had associated with far later years. The ministers of the liturgical churches undoubtedly, through preparation for confirmation, live much closer to young life than those of the Protestant churches who have followed a more indefinite method and have waited in order to appeal to reason later.

Every minister desires to see his church the center of young life; but can he hope to attain this if he fail to consider the valuable information brought by scientific study and worked out by the most careful experiment of religious workers within the last few years? Both from the standpoint of scholarship and of practical sociology there have been immense gains regarding the problems of youth. Over these the minister should ponder long and pray much.

Familiar with the Ideals and Organization of the Sunday School. The true minister will come to study his church work from the intensive point of view more than ever before, and he must ask regarding every organization connected with his church, "Is it effective?" "Is it yielding the best possible results?" He must study it as carefully as the man in the press of business studies his office force, or the manufacturer demands efficient machinery. Take the outside organizations

of the Sunday school as an example. The Cradle Roll may seem a slight affair to a busy minister, and yet under the loving guidance of consecrated womanhood, it has often won whole families to the Church and to Christ. The little child's hand opens many a door which has been closed to all ministerial knocking. The Home and Visitation Departments, too, have been able to reveal, at the slightest expense, many families, and in some cases scores of individuals, within reach of the church, having preference for that particular denomination, whom the minister himself had been unable to find. It is the most economical and effective form of religious census and has met the approval of leading ministers of many prominent cities.

He should know the organization of the Sunday school thoroughly. His superintendent is often a very busy man, frequently without training in educational methods. If the Sunday school have the true departmental organization demanded by modern educational standards, it will often require the minister's guidance and oversight. It will certainly prosper far better with his kindly and intelligent supervision than it can possibly do without it. Promotion Day and Decision Day, the great Easter and Christmas festivals should all be the subjects of his careful consideration. They not only promote the

most vigorous expression of Sunday school life, but they make the largest appeal to the community. If these days be used for mere careless and spectacular events, their deeper significance and teaching will, in a large measure, be lost.

He Should Be a Student of Teaching. More than half of the teacher-training classes reported to the office of the International Sunday School Association have been taught by ministers. The advance of thorough Bible study will not outrun the work of the minister. He must be its leader. It will find many earnest students and noble teachers, but the minister is the natural leader, and he must inspire much of the work. Its enduring success will come from his enthusiasm and intelligent guidance. For this end he must be a tireless organizer; for this he must labor in season and out of season; for this he must learn teaching as well as preaching methods; for this he must keep pace with the best books in pedagogy. It will mean sacrifice of time taken from pressing duties, require rare tact and constant study to maintain the interest of many of his students, but the rewards will be ample in the development of love for the Bible among his people, and he will find that with his increasing skill there is a growing interest in the Book itself. It is said that the Rev. J. Campbell Morgan, during two and a half years, was preaching expository

sermons every Sunday evening to crowded congregations in his London parish in the study of the book of Acts. This sustained interest is a proof of the freshness and vitality of the Bible. Had Campbell Morgan lectured on Hamlet for two years and a half, would there have been a crowded audience to hear the last lecture? The Bible is, by far, the most interesting book in the world, and the minister who supplements the work of his pulpit by systematic teaching will not only feed his own soul, but he will nurture a sturdy and aggressive church. For the sake of this, he can afford to lay careful plans for the economy of time and strength that he may be permitted to be the teacher of teachers for his people.

Ministers in large numbers are doing this very thing in connection with successful pastoral duties. Ten years ago the State of Pennsylvania had only one hundred and fifty persons taking a teacher-training course; but under the leadership of the Rev. Charles A. Oliver, of York, a minister who has not neglected his own parish, the work has grown until during the year ending June 1, 1911, the State reported twenty-eight hundred graduates. Another minister in the same State has seen his own church constantly growing in strength and power, as he has taught year after year a training class for his teachers,

until the teachers of the school, enrolling nearly a thousand, have all passed under his training.

The Class the Minister's Laboratory. Nothing will bring the minister in such vital relation to the Sunday school and all its problems as teaching itself. Let him take the training class, and he catches a far wider view than though he were teaching an adult class, because he has all the problems of specialization in view, and at the same time he is ever searching in the class for the workers to meet instant needs. Can he find any better preparation for his pulpit than this laboratory or experimental station for Christian methods right in his own church? The minister who does this work knows who teaches religion among his children and his people and what is taught. The number of teachers who come to the Sunday school hour unready and untrained are in the minority; but they are a large enough company to account for the bloodless and feeble condition in many a school. They have never been led by a strong hand through the pathway of the Scripture; they have never had the spiritual power of its great pages revealed to them. They have heard sermons that were homilies on texts, and they feel quite helpless in trying to grasp the meaning of a book, a chapter, or even a selected group of verses. They read the lesson helps, most of which are excellent, but lack the

vital and awakening power that comes from the living teacher. The minister can set up a standard of high excellence, and in a few years see it attained by the young men and women under his own tutorship. He is thus reaching the inmost life and thought of his whole congregation. No Christians grow so fast, it is said, as Bible teachers; none enter into sympathy with the lives of those about them as do true teachers. The minister can best instruct in the art of personal religious effort, for by his own close contact in weekly class drill and instruction, he can meet the doubts and difficulties of his teachers or of the prospective teachers and lead them out to clear, rich experiences. In no other way can he come in such frequent and frank intercourse with the active leaders of thought in his church as in a teacher-training class. The problems about the Bible, of the child life, and methods of instruction, and of the management and organization of the school itself, are brought forward for answer, and the advantage in this respect is great. The problems are right at hand; they are not abstract; they are intensely concrete. This class is not formed to discuss the formation of coral reefs, or the theories of astronomy, or the abstractions of theology, or even pedagogy; it meets to help "our school." The problems are then not a week old.

The problems of adolescence are not the vague questions of psychology, but they are real flesh and blood problems. It is the question of how to keep our boys, that come from two or three very anxious teachers, and these boys are tied by the heartstrings to the fathers and mothers and sisters whom he is seeking to help. Theory and practice come very close together in a working class like this. The final task is to meet the responsibility of the teacher and of the Church to these young lives, for no one will ever have so good a chance to win them to Christ. At no other time will there ever be such an open door. With a true minister and real teachers, then, the questions do not remain long in the cloudland; they soon come down in the form of actual problems about dealing with people in the swiftly flowing stream of life. It is like teaching agriculture on a farm at sowing or harvest time. It is more like a clinic for busy doctors than for medical students, for even the prospective teachers are members of the school and were taught in its classes yesterday. They are to take up its work, and the work is awaiting them to-morrow, and is constantly before their eyes.

The Minister is the Leader of the Church. The minister is the authorized and responsible teacher of religion. Criticism of ministers and restlessness of congregations are common to-day, yet the

minister holds a place of immense influence. To him, in common with the church, is intrusted the religious education of the community. Hence he must become a teacher of teachers. Thereby he does not lose prestige, but comes into closer and warmer fellowship with the people as he receives the confidence and gives the help that belongs to a real instructor in things of deepest moment. To many who have felt the joy of this sustained effort and reaped its fruits, this teaching ministry has become increasingly precious.

A Sunday School Day. Why should not the minister give one day a week to his Sunday school? Let the forenoon of this day be spent in the study of methods, literature, new books, and the problems of his own school. Let the afternoon be taken up with personal interviews with superintendent, officers, and teachers. Many of the large churches are employing *Sunday school pastors*, or educational directors (the names now preferred to assistant pastor). But only the favored few can afford this: the average minister must bear his own burden. He insists that he has no time for such work, but it is a question of investment. "Where can he put his time to the highest advantage?" must be every man's practical question. "The Sunday school is the supreme evangelistic opportunity of the Church." Herman Harrell Horne truly says in his Psychological

Principles of Education: "The head and heart of the educational work of the Church is the minister. Sooner or later all the educational movements of his individual church are inspired and directed by him. In conference with his fellow-ministers an educational policy of his branch of the Christian Church is determined. Within the circle of his immediate influence, his first business is to organize the educational work of his church in the interest of economy and efficiency." Is it a wise use of time to enter the open door of such opportunity? "The Sunday school is the institution where there is to-day the greatest gulf between possibility and performance," said Dr. Faunce in a recent address. How shall we close this gulf unless the minister throw himself into its chasm? He cannot do more things than he is doing now, but he can put first things first and leave lesser values to secondary time. By a careful division of time he can obtain this day, and, using it, can transform his Sunday school into a real school with true pedagogical methods, with thorough study of the Bible, and with aggressive personal evangelism in its classes, and make it a complete and powerful organization, throbbing with young life in the very heart of the church. No man leading such a work can fail in his ministry.

SUGGESTIONS

The teaching function of the ministry has been held in high esteem in the days of most substantial religious development.

The minister can be a special counselor to each teacher.

He can be an educational adviser for each department.

He can be an honorary member of each class.

He can be the friend and confidant of the superintendent.

He can receive reports from teachers month by month regarding the religious interest of the pupils of their classes.

He can be on the outlook for teaching ability and for future leaders.

He can keep a list of new books for the workers' library.

He can report to training class observations and suggestions after visits to schools, conventions, and conferences.

He can gain close acquaintance with boys and girls and find their actual ideal of character.

He can learn from the teachers who among the pupils are in special doubt or difficulty, and who can be especially helped by a frank religious conversation.

He can learn how far the teachers are meeting the spiritual wants of the children.

He can find who are strong enough to lead the boys and girls to Christ by careful personal work.

He can guide and inspire the spirit of reverence and joy in the period of worship.

He can make sure that the Committee on Education and the Workers' Council of the Sunday school have grasped its real purpose and keep it steadily and prayerfully in view.

XVIII

THE NEXT STEP IN TEACHER TRAINING

The Awakened Church. The Church is awakening to her new responsibility in regard to religious education. Mighty forces have been combining for this enlightenment. She has felt the advancing tides of education moving throughout the civilized world. The call for vocational training, the demand for practical results, the unrest in regard to methods of modern education are voiced in every magazine and newspaper and in every group of educators. Method and material of education are challenged from the kindergarten to the graduate courses. The Church has felt the stir and movement of this mighty intellectual awakening, and is now aroused and eager to respond. The Church has accepted the results of the scientific study of child nature which have revolutionized educational methods during the last two decades. She no longer regards the mind of the little child as a blank white tablet, but, rather, sees in each little soul an heir of the ages, with an energy awaiting expression which will in itself determine character. So she accepts the responsibility for the teaching of the child, no longer as a minor duty but as a priceless trust.

Then, again, the Church faces the demand, heard throughout the business world to-day, for efficiency. She is asked to give an account of the riches at her command, and to employ the talents in her keeping, with definite answers regarding the wisdom and care of their investment. The good intentions in use of money and time in sacred institutions no longer suffice, but, with all the thoroughness of modern business systems, she is asked to give an account of her stewardship. Also the Church faces to-day a definite change of method in recruiting her ranks. The revival methods of pioneer society and of simpler conditions must give way to definite training and real religious education. Moved by these forces, she is impelled to seek educational leaders and teachers who will face the responsibility of the new day.

The New Ideals of Service. The spirit of modern democracy asks every man to find a place of service, and the Church can no longer be satisfied with the work of its ministry and the group of willing and earnest ones known as "workers"; but Christian living in fellowship with the entire community and a readiness to help whenever and wherever opportunity offers is to be the mark of all who have made a confession of Christ. In seeking the highest opportunities for personal investment, many talented men and women will

find their richest field for social service in exerting a wholesome influence over childhood and youth. The struggle for the soul of American youth is fierce and wild on the part of devotees of vice and luxury. In the face of such appeals, the heart of the boy can be won only by the type of manliness that invites hero-worship; and the girl can be drawn away from the fascination of the world in which she lives to-day only by the charm of a womanliness dowered with the full warmth and beauty of a Christian soul. The hardest tasks are coveted. Ten thousand men offered themselves for the perils of antarctic expedition. Medical science continually finds heroes ready to make sacrifice of life for the saving of the body. When once the full idea that it is noble to serve and brotherly to help possesses the Church to its very core, then Christian teaching will be relieved of its littleness and removed from its narrow restraints. When once the saving of the moral life and the development of the spiritual nature is seen in its true dignity, it will appeal as an heroic task worthy of any sacrifice. The boy and girl demand the strongest.

A New Era of Christian Education. The work upon which the Church is entering cannot be accomplished by the assumption of a few more duties and the expansion of existing organizations. It is a new stage in the development of

the history of the Church. We face to-day a dual system of education. What has happened? Has a calamity fallen upon us, that the Church is asked to do definite and thorough work in teaching religion to childhood? It is quite common to lift up holy hands in horror at the exclusion of religion from the public school. Shall we take it so, or regard it as a sacred trust, committed to the Church of Jesus Christ, to do a definite work the public school can never do? Is it not our mission to raise up a stronger generation who shall be clean in heart and clear of brain and able to rule this world in righteousness? This system of Christian education must be as broad as the needs of Protestant childhood. Its teachers must have the thoroughness and skill that will enable them to lift their heads in all educational assemblies. They must have a patience and earnestness that will fire them to stand among reformers and missionaries inspired by the joy of their high calling. They must lift teaching out of the little routine of a Bible lesson, and above satisfaction with the small technical methods of the normal worker into the broad purposes and the sublime ideals of an unpaid yet efficient profession. In completeness of organization, in freedom of investigation, in skill in the use of methods, in broad scholarship, and in aggressive faith, the Church's system of religious

education must be able to command universal respect.

The Basis in the Local Church. The system of religious education must find its roots in the individual church. An aroused religious public opinion will give to the church a new estimate of her duty to the Sunday school. She will then prepare for it rooms and equipment, give time, money and supervision, and consider the training of teachers a part of her main work. In many of the stronger churches, the director of religious education will be a thoroughly trained and generously paid associate to the minister. His particular responsibility will be the young life of the congregation and community. The week-day activities of its boys, the play and work life of its girls, the organization and management of the Sunday school, the training of its teachers, and the expression of this training in social life and well-being will be the field of a social and educational ministry which will invite the finest talent.

The Denominational Sunday School Board. In the central organization of the churches, the Sunday School Board has been a minor affair. Foreign missions and extension throughout the frontier have occupied the attention of great committees and have been conducted under wise administration and supported with liberality, but

the education of childhood in religion has been considered either so well cared for as to need little attention or of such slight importance that it could be readily put aside. The central management and leadership in each denomination must to-day share the general awakening and make preparation for the new, far-reaching responsibilities that the changing times have thrust upon them. They will be under obligation to use their influence for the training and selection of professors in the seminaries and colleges whose special duty it will be to train ministers and lay leaders in religious education, and to provide generously for field workers and experts in religious education who can guide and supervise the larger movements throughout the churches.

A Unity of Religious Forces. "A divided Church," said Dr. John R. Mott recently, "means a lost world." There can be no successful and nation-wide system of religious education unless there be a unity of the forces at work. Common standards, common purposes, and a willingness to work side by side with loyalty to the Master, are essentials to victory. The township, the county, and the State form groups which have their own problems and, for certain great ends, must work in unison. The religious poverty of childhood in the city demands a study of its problems and a leadership of its forces as one

mighty, united organization. Is it too much to expect that we shall have a superintendent of city Sunday schools, and that we shall unite the rather loose city organizations into compact form and give thorough training to an adequate number of teachers and leaders to meet the conditions of ignorance and immorality? Can the country problem be solved except through a Christian unity in education? Should not the teachers and officers be brought together for training, for study of rural problems, and drawn into closer fellowship for the upbuilding of country life? All of these suggestions of united work imply a far larger number of salaried men and women, skilled in the different departments, specialists by fitness and long training, who shall enable each church to meet its own problems and to be thoroughly efficient in its own field. But all of this effort will fall far short of the great object, and will be accompanied by loss and failure unless these agencies are federated, for essential standards and activities, in a vital system of religious education.

The New Patriotism. The religious problem holds the future of America. If Christianity fail here, it is because multitudes of men have played the coward in their Master's sight. Christian patriotism calls upon strong men, busy men, the young man from the college, and the young

woman of rare talent, to serve the Church and the nation. There never was a time when such numbers of young people were asking for an opportunity to serve, and when the appeal for the unselfish life has evoked a response from so many hearts. The Church has lacked a stimulating interest and intellectual breadth in her appeal. She has invited to small fidelities: she has been too much occupied in saving herself. Now the call comes to make schools of religion a mighty force in the Church and a saving agency in the nation. New ranges of moral energy are at her command; new foes and difficulties stand on every side; but it is her duty to offer a work so rich and varied, so to breathe the Christian motive into everyday life, so to interpret the full message of the Bible, so to guide the social activities and instincts, that the most daring and eager spirits will say, "Here is a distinct field of service, and a definite mission for the strongest."

The Outlook. 1. More than sixty theological seminaries have lectureships or professorships in religious psychology and education. Seven years ago there were not six offering such instruction. The minister of to-morrow will be a leader in religious education.

2. There is marked increase in the number of colleges offering courses in religious education and in the training schools for religious teaching.

There are many inquiries for teachers qualified for professorships in such courses. The number specially trained is not sufficient to fill these chairs.

3. Graduate courses in religious education in a few of the great universities are now offered for the first time. From them, we shall have scholars whose study of the Bible and of the psychology of religion and of child life will fit them to give this department its true rank.

4. The development of the denominational Sunday School Boards gives promise to place their activities side by side with the great aggressive movements of the Church.

5. The periodical Sunday school publications recognize the departments of the school, the need for teachers for each grade and age, and offer scholarly, practical help far in advance of the material seen upon their pages five years ago.

6. The response to the Graded Lessons has evoked the sympathetic cooperation of many trained teachers from public schools and colleges; and these lessons are revealing to the thoughtful teachers new possibilities in religious teaching.

7. Textbooks and reference books for Sunday school workers are coming from the press almost daily, and many of them reveal a scholarly study of child nature and practical skill in methods of teaching.

8. The number of employed workers in the denominational and interdenominational fields is increasing rapidly. The salaries and the dignity accorded them in their work now give them rank with the secretaries and field workers of the boards of the great benevolent organizations. Here too the educational demand is insistent.

9. The conventions and institutes of the Sunday school are attended by larger numbers than ever before, and these conventions are passing from the inspirational to the educational type. Many of them are really schools of methods, in which help is offered by experts for each department of the Sunday school.

10. The city training schools in many cities are calling together scores of teachers and officers, where the study of the latest textbooks, with reference reading, is pursued under competent teachers, and the teachers of the city are offered training in the special departments and advanced studies.

11. In several cities a university extension type of work has been established, where teachers of training classes and other studious teachers may receive instruction by lecturers from the universities and seminaries.

12. The interdenominational organizations for the promotion of religious education in the establishment of standards and in the advancement of

the Sunday school as an institution are moving forward with great success in a united purpose. The work was never so vigorous as now.

(*a*) The American Sunday School Union continues its missionary activity in the establishment of Sunday schools in needy places, and is now becoming active in the training of teachers for the country Sunday school.

(*b*) The Religious Education Association, through its conventions, its Journal, and reports of commissions, is exerting a great influence in the advancement of standards and in the promotion of ideals for the Sunday school.

(*c*) The International Sunday School Association, working through the State Associations, with more than two hundred salaried officers and thousands of volunteer workers, continues its success as an inspirational and promoting agency. It is advancing the standard for graded instruction and efficient teaching with increasing earnestness.

(*d*) The Sunday School Council of Evangelical Denominations unites the officers of the Sunday school boards of more than thirty churches, and its great aims are a better literature, more thorough teaching, and more efficient organization. It presents a fine ideal of religious team work.

All of these forces are dominated by a deep conviction and are moving toward a common end.

The teaching of the Bible and the religious culture of the child, through the home and the Sunday school, must take its place as the supplement and crown of the educational energies of the age, in the making of character.

APPENDIX

LIST OF BOOKS APPROVED BY INTERNATIONAL COMMITTEE ON EDUCATION

First Standard Course

Associate Reformed Presbyterian Church. Preparation for Teaching, by Charles A. Oliver.

Baptist Churches. Baptist Teacher-Training Manual. H. T. Musselman. Published by the American Baptist Publication Society, Philadelphia, Pa. Cloth, 50 cents; paper, 35 cents.

Canadian Churches. Canadian First Standard Teacher-Training Course. Published by William Briggs, Toronto, Ontario. Five booklets, 5 cents each. Chosen for use by the Baptist Churches, Evangelical Association, Methodist, and Presbyterian Churches in Canada.

Congregational Churches. Pilgrim Preparatory Course, published by the Pilgrim Press, Boston. Price, 50 cents per volume.

Talks with the Training Class. Slattery.

Biographical Studies in the Bible. Three volumes. Sidney and Anna Strong.

The History of the Bible. Mutch.

The Teacher That Teaches. Wells.

The Guide to Teachers of Training Classes. Slattery. (For the class teacher.)

Church of the Brethren. Training Course.

Churches of Christ (Disciples). Training for Service. Herbert Moninger. Published by the Standard Publishing Company, Cincinnati, O. Cloth, 50 cents; manila, 30 cents.

Teacher Training Handbook. Shepherd and Stevenson.

Published by the Christian Board of Publication, Saint Louis, Mo. Manila, 25 cents.

Free Methodist Church. Course in two volumes. Handbook for Sunday School Workers, by W. B. Olmstead, and The Pupil and How to Teach Him, by E. G. Burritt. Published by W. B. Rose, Chicago. Price, 50 cents per volume.

German Evangelical Synod of North America. Vorbereitungskursus für Sonntagschullehrer. Published by the Eden Publishing House, Saint Louis and Chicago. Three volumes.

Lutheran Course. Special edition of Preparation for Teaching, by Oliver, adapted to the needs of Lutheran teachers. Published by the Lutheran Publication Society, Philadelphia, Pa. Cloth, 40 cents; paper, 25 cents.

Methodist Episcopal Church. The Worker and His Work Series. Six courses by correspondence for Sunday School workers—Elementary, Junior, Intermediate, Senior, Adult, and Superintendent. Each course covers three books. Published by The Board of Sunday Schools, 1018-24 S. Wabash Avenue, Chicago. Correspondence study is also offered by the Board in Elementary, Secondary, and Adult Division Specialization.

Teacher Training Lessons for the Sunday School. Jesse Lyman Hurlbut. Published by The Methodist Book Concern, New York, Cincinnati, and Chicago. Cloth, 50 cents; paper, 35 cents.

First Standard Manual of Teacher Training. Barclay. Published by The Methodist Book Concern, New York, Cincinnati, and Chicago. Price, cloth, 50 cents.

Methodist Episcopal Church, South. Revised Legion of Honor. H. M. Hamill. Published by W. B. Jacobs 8 South Dearborn Street, Chicago. Cloth, 40 cents; manila, 25 cents.

Methodist Protestant Church. Training the Teacher. A. F. Schauffler, A. A. Lamoreaux, Martin G. Brumbaugh and Marion Lawrance. Published by The Sunday School Times Company, Philadelphia, Pa. Cloth, 50 cents.

Presbyterian Church, U. S. A. Preparation for Teaching. Charles A. Oliver. Published by the Westminster Press, Philadelphia, Pa. Cloth, 40 cents; paper, 25 cents.

Presbyterian Church, U. S. The Westminster Standard Teacher Training Course. A. L. Phillips. Published by the Presbyterian Committee of Publication, Richmond, Va. Price, 25 cents.

Protestant Episcopal Church. Sunday School Teaching. William Walter Smith. Published by Young Churchman Co., Milwaukee, Wis. Manila, 50 cents; or The Elements of Child Study and Sunday School Pedagogy. W. W. Smith. 75 cents. (In preparation.) (Cover sections of the Pupil, the Teacher, and the School. Selections of Bible work may be made from any approved course.)

Reformed Church in the United States. Preparation for Teaching. Oliver. Published by the Westminster Press. Philadelphia, Pa. Cloth, 40 cents; paper, 25 cents.

United Brethren. This Church recognizes any approved course, but recommends its students to make choice from one of the following: Training the Teacher, Schauffler, Lamoreaux, Brumbaugh, and Lawrance; Teacher Training Lessons for the Sunday School, Hurlbut; or Training for Service, Moninger.

United Presbyterian Churches. Teacher-Training Manual. W. B. Smiley. In two parts: First part covering the Scriptures. Price, 20 cents; second part covering the Pupil, the Teacher, and the School. Published by The United Presbyterian Board of Publications, Pittsburgh, Pa.

Evangel First Standard Course. Published by F. M Barton Company, Cleveland, O. Price, 35 cents.

ADVANCED STANDARD COURSE

Baptist Churches. The regular Teacher-Training Course, published by the Griffith & Rowland Press, Philadelphia, Pa.

The Sunday School Teacher's Bible. Price, 40 cents and 25 cents.

The Sunday School Teacher's Pupil. Price, 40 cents and 25 cents.

The Sunday School Teacher's Pedagogy. Price, 40 cents and 25 cents.

The Sunday School Teacher's School. Price, 40 cents and 25 cents.

Missionary Methods for Sunday School Workers. Trull. 50 cents.

The Early Church. Conley. 50 cents.

Baptist Churches of the South. Both First and Advanced courses are in use by this Church, the textbooks for which have been carefully selected by recognized experts of the Church. No official report, however, has been made to the office of the International Teacher Training Superintendent.

Baptist Churches in Canada. Course published by R. Douglas Fraser, Toronto, Ontario. Price, 10 cents each.

The Books of the Old Testament. Scrimger.

The Life and Times of Our Lord Jesus Christ. Falconer and Ballantyne.

A Summary of Christian Doctrine. Kilpatrick.

From One to Twenty-One. Murray.

The Teacher and the School. Tracy.

Books of the New Testament. Kennedy.

Missions. Mackay.

Church History. Falconer.

Churches of Christ (Disciples). Course published by the Standard Publishing Company, Cincinnati, O.

First Year:

A Bible School Vision. Welshimer.

Common Sense. Thornton.

From Eden to Jordan. Medbury.

Second Year:

From Jordan to the Throne of Saul. Medbury.

From the Throne of Saul to Bethlehem. Medbury.

The New Testament Church. Moninger.

Third Year:

Epistles and Revelation. Taylor.

Missionary Mountain Peaks. Vol. I. Paul.

Missionary Mountain Peaks. Vol. II. Paul. (In preparation.)

Price, each, cloth, 50 cents; manila, 30 cents, postpaid.

In lots, not postpaid, each, cloth, 40 cents; manila, 25 cents.

Course published by the Christian Board of Publications, Saint Louis, Mo. Cloth, 50 cents; paper, 25 cents.

Studies in the Books of the Bible. Stevenson.

Psychology in Religious Culture in the Modern Sunday School. Shepherd. (In preparation.)

Religious Pedagogy in the Modern Sunday School. Shepherd.

The Modern Sunday School. Pearce. (In preparation.)

Missions in the Modern Sunday School. Corey.

Church History in the Modern Sunday School. Coleman.

Christian Doctrine in the Modern Sunday School. (In preparation.)

Christian Churches. Course published by J. O. Atkinson, Publishing Agent, Southern Christian Convention, Elon College, N. C.

Preparing the Teacher. In two volumes.

Congregational Churches. Plans for an advanced course are under consideration by the Congregational Board.

Lutheran Teacher Training Series. Published by the

Lutheran Publication Society, Philadelphia, Pa. Price, per volume, cloth, 50 cents; paper, 35 cents.

Book 1. The Book and the Message. Alleman and Dunbar.

Book 2. The Pupil and the Teacher. Weigle.

Book 3. The School and the Church. (In preparation.)

Book 4. The Lutheran Church and Child Nurture. Smith.

(Books covering Missions and Church History to be prepared later.)

Methodist Episcopal Church. Published by The Methodist Book Concern, New York, Cincinnati, and Chicago.

The Worker and His Bible. Eiselen and Barclay. 55 cents, postpaid.

Elements of Religious Pedagogy. Pattee. 83 cents, postpaid.

The Graded Sunday School. Meyer. 75 cents.

Methodist Episcopal Church, South. Course published by Smith & Lamar, Nashville, Tenn. Price, $1.70 for entire course, in cloth.

The Bible and Its Books. Hamill.

The Sunday School Teacher. Hamill.

The Organized Sunday School. Axtell.

The Sunday School Pupil. Musselman.

Manual of Southern Methodism. (Covers Church History and Missions.)

Methodist Protestant Church. An Advanced Standard course for this Church is being prepared and will be issued in the near future by the Board.

Presbyterian Church, U. S. A. Westminster Advanced course. Books can be procured from any depository of the Presbyterian Board. Main office, Witherspoon Building, Philadelphia, Pa.

The Old Testament and Its Contents. Robertson. Cloth, 40 cents; paper, 25 cents.

The New Testament and Its Writers. M'Clymont. Cloth, 40 cents; paper, 25 cents.

The Pupil and the Teacher. Weigle. Cloth, 50 cents; paper, 35 cents.

Landmarks of Church History. Cowan. Cloth, 40 cents; paper, 25 cents.

Missionary Methods for Sunday School Workers. Trull. 50 cents.

The Organized Sunday School. Axtell. Cloth, 50 cents.

(Other books alternative to these will be announced later.)

Presbyterian Church, U. S. Books for sale by the Presbyterian Committee of Publication, Richmond, Va.

History of the English Bible. Thomson. 20 cents.

Bible Study by Books. Sell. Cloth, 60 cents; paper, 35 cents.

The Teacher and the Child. Mark. 75 cents.

Studies for Personal Workers. Johnston. 66 cents.

Bible Study by Periods. Sell. Cloth, 60 cents; paper, 35 cents.

Seven Laws of Teaching. Gregory. 50 cents.

The Organized Sunday School. Axtell. 50 cents.

Bible Study by Doctrines. Sell. Cloth, 50 cents; paper, 25 cents.

Landmarks of Church History. Cowan. 40 cents.

Missionary Methods for Sunday School Workers. Trull. 50 cents.

Presbyterian Churches in Canada. Course published by R. Douglas Fraser, Toronto, Ontario. Price, 10 cents each.

The Books of the Old Testament. Scrimger.

The Life and Times of Our Lord Jesus Christ. Falconer and Ballantyne.

A Summary of Christian Doctrine. Kilpatrick.
From One to Twenty-One. Murray.
The Teacher and the School. Tracy.
Books of the New Testament. Kennedy.
Missions. Mackay.
Church History. James W. Falconer.

Protestant Episcopal Church. Religious Education. W. W. Smith. Published by Young Churchman Co., Milwaukee, Wis. (covers sections of the Pupil, the Teacher, and the School); also The Sunday School of To-day. W. W. Smith. Published by F. H. Revell Company, New York and Chicago. $1.25. (Other subjects to be selected.)

Reformed Church in the United States. Advanced Heidelberg Teacher Training Course. Published by the Publication and Sunday School Board of the Reformed Church in the United States, Philadelphia, Pa.

Vol. I. Outline Studies on the Bible. Part 1. The Old Testament (in preparation); Part 2. The New Testament (now ready). W. C. Schaeffer.

Vol. II. Outline Studies on the Sunday School and Sunday School Pedagogy. (In preparation.)

Vol. III. Outline Studies on the Church, Including Ten Lessons on Missions. (In preparation.)

United Brethren. Books can be procured through the Denominational Secretary, Colonel Robert Cowden, Dayton, O.

The Old Testament and Its Contents. Robertson. 40 cents.

The New Testament and Its Writers. M'Clymont. 40 cents.

The Sunday School Teacher. Hamill. 50 cents.

From One to Twenty-One. Murray.

The Origin and Expansion of the Sunday School. Trumbull. 30 cents.

How to Conduct a Sunday School. Lawrance. $1.25.
Landmarks of Church History. Cowan. 40 cents.
Handbook of the United Brethren in Christ. Shuey.
(Book on Missions to be selected.)

United Presbyterian Churches. Advanced course will be announced soon by the Board.

The following is a list of Advanced Course books approved by the Committee on Education which are not mentioned in any Denominational course. Each book meets the requirements of study in its section.

Outline Studies in the Old Testament. Hurlbut. 40 cents and 25 cents.

Analytical Outlines of the Old Testament. Haig.

Normal Class Manual of Old Testament History. Goodrich. 50 cents.

Great Teachers of Christianity and Judaism. Kent. 75 cents.

Outline Studies in the New Testament. Hurlbut. 40 cents and 25 cents.

Books of the Bible. Hazard and Fowler. 50 cents.

The Unfolding Life. Lamoreaux. 75 cents.

A Primer on Teaching. Adams. 20 cents.

The Making of a Teacher. Brumbaugh. $1.00.

The Modern Sunday School in Principle and Practice. Cope. $1.00.

The Model Sunday School. Boynton. 50 cents and 30 cents.

The Teaching of Bible Classes. See. Y. M. C. A. Press, New York.

The Efficient Layman. Cope. Philadelphia. $1.00. (To be used in connection with other text-books on Sunday School Organization and Management.)

A Short History of the Christian Church. Moncrief. $1.50.

Outlines of the Life of Christ. Worden and Haig.

Sunday School Experience. Henry Edward Tralle.
Sunday School of To-day. William Walter Smith. $1.25.

The Evangel Advanced Standard Teacher Training Course. Published by F. M. Barton Company, Cleveland, O. Price, $1.00 for entire course.

The Books of the Old Testament. Scrimger.

The Books of the New Testament. Kennedy.

The Life and Times of Our Lord Jesus Christ. Falconer and Ballantyne.

From One to Twenty-One. Murray.

Sowing the Seed. Tracy.

Sabbath School Methods. Tracy, Fergusson, and Knapp.

Conquests of the Cross. Wilson.

Winning the World. Wilson.

ADDITIONAL BOOKS—RECOMMENDED BY AUTHOR

Elementary

Fundamentals of Child Study. Kirkpatrick. $1.25.
The Dawn of Character. Mumford. $1.25.
The Training of Children in Religion. Hodges. $1.50.
The Child in His World. Chamberlin and Kern. $1.00

Secondary

Youth. Hall. $1.50.

The Spirit of Youth and the City Streets. Jane Addams. 50 cents.

Youth and The Race. Swift. $1.25.
Moral Education. Griggs. $1.00.
The Boy and The Sunday School. Alexander. $1.00.
The Girl and Her Religion. Slattery. $1.00.

Adult

Education in Religion and Morals. Coe. $1.35.
Social Service: Men and Religion Messages. $1.00.

Social Creed of the Churches. Ward.

Christianizing the Social Order. Walter Rauschenbusch. $1.25.

Higgins, A Man's Christian. Norman Duncan.

A Man's Religion. McDowell. 50 cents.

Teacher Training

The Making of Character. MacCunn. $1.25.

Use of the Bible in the Education of the Young. Raymont. $1.50.

The Bible as English Literature. Gardner. $1.50.

Biblical Geography and History. Kent. $1.00.

Landmarks of Church History. Rowe. 75 cents.

The Conquering Christ (Study of Missions). Boone. 75 cents.

Human Behavior. Colvin and Bagley. $1.00.

The Genetic Philosophy of Education. Partridge. $1.50.

Worship in the Sunday School. Hartshorne. $1.25.

The Teaching Process. Strayer. $1.25.

How to Study and Teaching How to Study. McMurry. $1.25.

The Sunday School At Work. Edited by John T. Faris. $1.25.

Talks to Teachers. James. $1.50.

The Unfolding of Personality. Mark. $1.00.

These books may be procured from your denominational publisher or bookseller.

Date Due

Princeton Theological Seminary-Speer Library
1 1012 01040 3782